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ADULT LEADER

A Journal of Christian Education and Church Work

RESURGENCE

By Colena M. Anderson

I thought I'd never know another spring;
Death makes life such an empty thing;
But yesterday a robin hopped
    Upon the grave,
And on a willow-tree I saw
    Young catkins wave.

I thought my lips no more would move in song;
The hours have seemed whole ages long.
Today a bluebird lilts upon
    A lifeless mast;
Something within me stirs, I feel
    My pulse beat fast.

I thought my prayers were buried deep;
That grief had sobbed my faith to sleep.
Beside late snow a crocus lifts
    Its trusting head;
Spring claims my soul; I sing,
    "There are no dead!"

McMinnville, Oregon.

APRIL
1937
Vol. XIII No. 4

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ush Aglow

Our Publication Society may take real satisfaction the contribution they have made to the Moody an- versary that is now being celebrated all over the ristian world. We refer to Richard E. Day's cen- nnial biography, *Bush Aglow*. That there was a ace for such a book is evidenced by the large sale it having and the commendations of it that are coming us from every quarter. This shows, too, that we ere not mistaken in believing that Doctor Day was an eal person to prepare such an account of the great angelist's life and life's work. Without being a oody worshiper, he is a great Moody admirer. He in deep sympathy with his subject's religious atti- des. He has the good sense honestly to set before the real homespun Moody; and his style—fresh, iginal, intriguing—is the very style that should be ed in writing of such an original, *sui generis* char- ter as the evangelist was. I have said elsewhere that magine that "Mr. Moody would have liked the book immensely." One notable excellence of *Bush Aglow* is that Doctor Day's large culture saves him from neglecting, or overstressing—as is so often the case with books about Moody—either side of Moody's interests, evangelism and education. He can, in short, appreciatively place his hero both in Chicago and at Northfield.

The Moody Centennial

I am convinced that American Christianity and our churches are to gain a whole lot, are to be decidedly revived, by this celebration of the great revivalist, Dwight L. Moody. It comes opportunely, when we need such a revival. All these "centennials" of great men count; they not only freshen our acquaintance with the biographical facts and make the life stand out more clearly in significance and meaning, but they give a certain inspiration—at least in the case of such personalities as Moody. It should mean something (let us hope that it will mean a great deal) to the church, that has been all too negligent of soul-winning, to enter into the spirit of this outstanding soul-winner.

A Volunteer Teacher

A young and very successful business man in our church, whose social engagements moreover were many and demanding, came to our superintendent and volunteered to take a class of boys, badly in need of a teacher. Though pretty faithful to the church, he had previously held aloof from its school. Both the superintendent and I were curious to know what had stirred him to undertake this teaching task. I resolved to find out.

Was His Reason a Selfish One?

"I don't mind telling you," he began, "though I'm a little ashamed of my reason, for it may strike you as a selfish one. Do you know, I felt myself slipping spiritually. I profited from your sermons. I tried not to neglect the weekly prayer-meeting. I was giving—way beyond the tithing stipulation figure. But there was something lacking, something wrong. God was receding, Christ as my Saviour was losing not a little of the reality that he used to have for me. The remark that I overheard, that Brown needed a teacher for one of his classes, was a suggestion.

Saved by Service

"How has it worked out? Fine—in just these few weeks. The Bible as I study it preparing the lessons is becoming a new book to me. Religious problems—that were problems to me—are getting themselves cleared up. If I said that now I'm finding a great deal of fun in religion, maybe that would express my meaning. It is a sort of reconversion. I shall tell some of

my friends, who also need it, Go thou and do likewise! Why don't you preach a sermon about it—leaving me out, naturally?"

A Familiar Truth

Well, I had been preaching this very thing for years; suggesting it as an antidote for divers spiritual ills. It is one of the elementary truths of religious psychology; and an echo of the mystical voice that came to Lady Henry Somerset, "Act as though I were and you shall know that I am." Jesus said it variously; for example, "If any man will do . . . he shall know" (John 7:17). Lyman Abbott used to declare that most religious doubt is due to religious laziness. The late Martin B. Anderson, great Baptist leader of Rochester, N. Y., confessed to me that the principal reason that led him as a young man to go into the Christian ministry was the belief that it would hold him fast to God, keep him from the agnosticism to which he was inclined. This may be defective reasoning and questionable action—but there is something in it!

Parents' Problems

No problems are more trying than parents' problems. They are forever recurring, practically always the same, in practically every family. When unimportant they occasion ceaseless worry to the father and mother; when serious they break the parent's heart, with all that that phrase implies of disappointment and anguish. Not a little of the tragedy and pathos of the Bible is due to its realistic stories of the problems that Bible parents had to face: Adam and Eve, and their sons; Isaac, Jacob, Esau; David and Absalom; and then that marvelous parable story the Master Story-Teller told, of the wayward boy and the forgiving father.

Changed Conditions

This generation of ours, with its shiftings and upsettings, with its breaking down of conventions and moral dykes, and revaluing of values, is complicating exceedingly the business of being a parent and adding heavily to the burden of parenthood; particularly when the adolescent son and daughter are taken into account. I mentioned to a father some books that are supposed to offer good, helpful advice about handling growing boys. He replied: "Yes; I know the books; they were all right a dozen years ago; but things have changed, and those books have now no meaning or value."

A Parent Problem

A father said to me: "My children engage in certain practices and pastimes that my father and mother regarded as out-and-out bad, even sinful. I can't get over the feeling that they are. But still my so and daughters are, so far as I can see, as good Chri tians as my wife and I were at their age; if anythin a little better. They are certainly more interested the church than we used to be; and they have mo pleasure in religion than we did. What am I think?"

Father and Son

Another father wants to know "how far he sh go" with his sixteen-year-old son. He says: "M own father's way involved a good deal of, if not for at least command and threat and argument. Your ne pedagogy says that that is not the way; that the are wiser methods. But I fear to try them, to ri them. My distrust of them is coupled with a distru of the moral fiber of youth. Here is my proble and I am dreading all the time to face it."

Out of Bounds

What further complicates the situation is the wea ening of moral and religious sanctions. The sto books and story-papers that we used to read were f of moral lessons, sometimes stated very practicall "It pays to be good and do right, and to live gen ously; witness so-and-so." The *Pansy, Elsie Di more,* Horatio Alger literature; then when boys w older *The Success Magazine.* The reading for you people nowadays doesn't put it in that way—or high school pupil takes it as a joke when it does. V dread to think that the word of God doesn't have authority that it used to with children and you people, but obviously it doesn't; not when taken the sense we formerly gave it. One does not need go to the college classroom to find this out—ask a teacher of a Sunday school class of boys, ages fourte to eighteen. When he tells them that something is because the Bible says it is they may accept his sta ment, but they will add, "Just what do you mean that?" Accordingly, the Bible and young peopl how to make it a book of God and God's righteousn to them—becomes both a teacher problem and a p ents' problem.

A Christian Education Problem

It should be evident that parents' problems ar vital concern of religious education. These proble are intricately related. We assume that only re iously can they be effectively worked out. The ho and the church (church school) must together s the wise and best way to do it; especially to adapt r methods to old and new situations. We must h more faith than we have sometimes had in the rese latent, moral forces of youth; and especially in power of Christ to redeem, discipline, guide, con and sanctify youth.

God the Creator

By JOHN SNAPE, D. D., Los Angeles, California

" The world we inhabit must have had an origin, at origin must have consisted in a cause, that cause ust have been efficient, that efficiency must have been timate, that ultimate power must have been supreme, id that which was and is supreme we know by the ame of God." Thus once spoke the great Scotch reacher Doctor Chalmers. It would be a good sen-nce with which to start the lessons of a new Quarter. This is not a finished universe; it is a universe in rocess. But it is a beautiful universe, a wonderful niverse, and it seems to be an orderly universe. I onder how this order came about. Two things may e said about it: order has some cause, and it is a ark of intelligence.

Here is my watch—case, face, hands, hair-spring, wels, wheels—to measure the time by which I my-lf am enabled to form and follow orderly habits. ack of the watch there must be a watchmaker.

Here is a great department-store. Yonder a counter r men's goods; here one for women's goods; here e books, there hats; here the clothing department, ear-by is music; on another floor is furniture; on nother the radio department; on another, sport oods; there stationery, here a counter for toys. How d all this order come about? The materialist, who atters about " chance in the universe," says, " Oh, atter and force were here in the beginning, and in me mysterious way all this order came about." That oesn't satisfy me. I want to be introduced to the eneral manager. When I see the *person* who thought is all out, and ordered it, I shall be satisfied, but not l then.

I have seen the big trees of Wawonah; great giants ey are, one of them said to be the oldest living thing this earth, perhaps five thousand years old. When oses was a baby floating in the bulrushes it was a pling growing in what is now known as California. hen Jesus was a boy playing in the streets of Naz-eth the old " General Sherman " was a big tree out West." How did it get here, and how develop? id it organize itself into this thing of strength, beauty id durability? Was it just " matter and force " ming together? That answer will not satisfy a rious mind.

> " Poems are made by fools like me,
> But only God can make a tree "—such a tree!

I have preached in Leland Stanford Junior Univer-y Chapel—in that wonderful chapel that cost ,750,000. If it were duplicated today it would obably cost $3,000,000. Many times have I taken my Eastern friends out to see it. We have entered on tiptoe and left in whispers. Wonderful walls, gorgeous arches, beautiful windows! Was all this the accidental coming together of " matter and force "—or was there an architect?

Two years ago I went back to my old town, the city of Utica, New York. I saw a woolen-mill; great looms a-weaving; great belts fast-flying over great fly-wheels; great bales of rough wool ready to be sorted. In one year in the United States 290,000,000 pounds of wool were clipped from the backs of sheep. And this wool had to be beaten and cleansed, and carded and sorted, and sponged and woven, and dyed and felted and finished, and made up into suits. All of this has a fascination to me, but not to the manager of the mill. When he hears me ask questions about " matter and force coming together " he taps his fore-head significantly and winks at my guide. The general manager knows there is a guiding and commanding intelligence back of a woolen mill.

I crossed the Atlantic one summer on the good ship America. She was six hundred feet long, her main driving-shaft two hundred feet long. There were six-hundred and forty passengers, and a crew of six hun-dred. I went one day nine decks below—thirty feet below the level of the sea—and saw the sweaty stokers shoveling in the tons of coal it took to drive the great craft over the ocean. Was it a matter of " force and chance " coming together that organized itself into this floating palace of beauty and durability called a ship? That answer might satisfy some of my fellow passengers, but it will not satisfy me. I seek the captain; the captain always knows! I go to the captain. He tells me that that combination and organ-ization of timber and steel and brass and iron was the result of selecting, and planning, and blue-printing, and measuring, and molding, and casting, and sawing, and planing, and polishing, and fitting—through long months. A great ship like that would need a master-builder!

I hold in my hand an ear of corn. I tear the husk from it, and notice that in no single case was there an uneven number of rows. And even if I find an ear whose rows are confused and jumbled, I observe that the rows always pass in orderly procession around the cob.

When I open my eyes to the infinite order of the universe—in spotless snow and blooming rose, in wav-ing grass and mighty oak, in sky above and earth beneath, in cobblestones along the ocean's strand and under the ocean's wave—I am prepared for the

utterance of another great Scotch preacher, Thomas Guthrie, when he exclaims: "There's not an object, be it pebble or pearl, weed or rose, the star-spangled sky above or the flower-spangled sward beneath, not a worm or angel, drop of water or a boundless ocean, in which wisdom may not discern, or piety adore, the love of Him who took our natures that he might save our souls."

God means more to me now than when I was a boy. Today God is to me a toiling, willing, intelligent personality. Now personality means a will that is aware of itself and aware of the existence of other wills. A person is one who thinks, feels, imagines, reasons and wills. God is a person—a busy person. "My Father worketh hitherto"—and still works.

God is continuously at work; nothing is finished, not even we ourselves. That was a wise answer made by a friend to a friend who complained at the hard experiences of suffering through which she was passing. In consternation and puzzled wonderment she said to this visitor to her sick-room, "Oh, why do I have to suffer like this? Why did God ever ma me?" The friend quietly answered, "God has made you, my dear; he *is* making you, and this is o of the processes in that making."

Christian Science may call God "Infinite Min and Theosophy may call him "Impersonal Forc and Russellism may call him "A solitary Being, revealed and unknown," and Mormonism may call h "An Exalted Man," and Modernism may call h "Infinite and Eternal Energy"—but we will call h "God and Father."

I sat one day by the side of Will Durant, author *The Story of Philosophy.* He had come to Clevela to lecture on "Is Progress a Delusion?" I asked h for his definition of God. Will Durant's response w "If you will permit me to think of God as the Gr Impersonal Force of the Universe, I will worship w anybody." His God was everywhere in general a nowhere in particular. Our God is in everything a presides over everything! "Do not I fill heaven a earth? saith the Lord" (Jer. 23:24).

Harnessing the Adult Class

By A. Q. BURNS, Los Angeles, California

The adult class has a native tendency to run wild, like an untamed horse. The better the class the more it feels its oats and wants to be independent. The officers, for example, will show resentment if the church asks it to shorten its closing exercises so as not to delay members in arriving at the morning worship on time. Sometimes an adult class becomes a little church within the church, exercising, if not monopolizing, many of the functions ordinarily belonging to the main body. The more active the class the more it saps these vital energies needed by the mothering church. Obviously, those church-members in the class who give all their spare time to promoting the class can have no time left for the main program of the church. Under excessive drive the adult class may become a domineering factor in the church's life—what the class says becomes the official decree of the church. A powerful controlling group like that calls for a change in the figure, from "untamed horse" to "the tail wags the dog."

Back in the boom days before the depression a few mammoth adult classes sprang up, in different sections of the country, engineered by laymen with Rotarian proclivities and using methods suggested by the Chamber of Commerce. Those jumbo classes represented the peak of the Sunday school movement founded a century ago by that English layman, Robert Raikes. Like the bursting of a rocket high in the sky, this mammoth movement, when the depress struck, left many smaller offspring in its wake, s as Sunday-morning breakfast clubs. These grou comprising members from all churches and meet at 8.30 in the morning, became a sort of combi church and class. A type of worship, or devotional, part of the program each Sunday morning. Some c standing speaker, often a different one each Sund will be secured to speak on a religious or semireligi topic. Usually payment is made to this speaker, fr five to twenty-five dollars a Sunday, depending u the financial ability of the club, the occasion, and prestige of the speaker. The program will incl jollification and mutual back-slapping, along w service-club wise-cracks. Its program closes too in the morning for its members to reach their chur as a matter of fact, very few of the promoters such a club ever find opportunity to attend any mo ing church worship. The net result of such a c is to utilize and profit by the work of the church w out returning anything to the church. For man becomes a substitute for the church and the chu school. Religiously, it is a parasite. Members soo their consciences by the feigned excuse that it satis their religious aspirations. The club is of course dependent and affiliates with no denomination. T is a part of its promotional propaganda, that i broad, tolerant, all-inclusive. Which unduly and

rly brands the church, by inference, as narrow, olerant, sectarian. Meantime, the church's world-de outlook, built up by its strategic missionary ivities, is an obligation of no effect to these club-mbers. In fact, one may easily suspect that a lden factor motivating attendance upon the club is fact that thereby you evade the larger obligations the church and yet enjoy the same advantages of rship and religious teaching which the church alone rough the ages has cherished and promoted.

But properly harnessed to the fathering organiza-n, the adult class can do marvelous team-work with church. Just as uncontrolled it may become a rasite, so under proper direction it can do more than y other organization in putting church-attendance on a high level. Roger Babson, leader among nerican Congregationalists, declares that a dozen men can swing the balance of power in a commu-y which will put church-attendance out of the red. rthern Baptists nation-wide are currently placing newed emphasis upon the welfare of the local urch. And church-attendance for most church ople is the really high peak of religious experience roughout the week. Nothing can take the place of t experience, when they sit together as friends and ghbors in the sanctuary of God, pray together, sing gether, borrow and lend spiritual strength to each er, listening together to the divinely called pastor he speaks a divinely inspired message. Instead of ng a rival or competing organization, the adult class reach influential people in the community and win m to the church as no other organization or person do. Our newly organized adult forces among rthern Baptists can go far in shifting adult classes of reverse, out of neutral: first into low, then o second; and finally into high for the church.

The adult class can also lift the social morale of the urch from a snobbish or cool temperature to a rm and friendly one. This means more than a dial greeting at the door; it means a working icy of constantly cementing casual contacts into d good-will for the church through the spirit of class. Adult class membership is drawn not only m the whole life of the church, but also from all lks of life in the community. Its spirit can contact phases of the community life, educational, indus-l, professional and political. Under active co-ration between the pastor and class its members make the temperature of the church warm and ful. Making the church an organization that lly cares for the individual personally can hardly accomplished without the aid of the adult classes. l any church devoid of that spirit hardly meets New Testament qualifications for an organization ken of as the "body of Christ."

Another important thing to every church today is an informal marginal group in which non-church-member adults can feel the glow of Christian fellowship without having to belong to the church outright. There are many near-by adults not far from the Kingdom who do not want to be counted among the enemies of the church even though they cannot as yet be counted in its membership. The adult class fills this need perfectly. Some churches, recognizing this, have tried to meet it by establishing a policy of "limited membership." Most Baptist churches will not resort to what they regard as a compromise policy of open membership. The attempt to establish such a broader policy, by which irregularly qualified applicants are granted certain rights of church-membership, will often create strife, disputes, and even church division. To "keep the unity of the spirit in the bonds of love" is vital, basic, and scriptural. No prospective gain is worth dividing the "body of Christ." The adult class can provide its members the warmth and glow of the church, whether members of the church or not. The pastor gladly extends all the privileges of his ministry to them—in cases of personal need, spiritual despair, domestic disturbances, death, wedding, or illness.

The adult class fails of its highest mission if it does not have a revolving door always in motion, passing its non-church-members constantly into full church-membership. What an easy step from a live-wire adult class into full membership in the church! Such applicants come well recommended, well known, already associated in a real sense with the vital purpose of the church. This revolving door gives full vent to the evangelistic enthusiasm of the members of the class. Many a person who can do nothing more than bring in new members finds that he is actually a vital link in the chain that binds such new members finally to the church. In this way the adult class feeds back into the fostering church a constant stream of life-building materials. Rooting in the church body, and taking its initial vitality from the church life, the adult class through this revolving door plows back into the parent organization its harvested fruits. It is not a parasite, but a feeding force; not a proselyter stealing its strength from the mother to build up a rival organization, but a branch of the tree, reaching out for ever fresh energy as only the branch can, giving back vitality to the growing life of the church, and bearing its fruit for the tree that first gave sap and life to the branch.

RELIGION is that in each of us and in all of us which faces the crisis and rises to meet it.

The weakest religions and the weakest phases in the history of every religion are those that spend most energy defending themselves.

The Churched and the Unchurched[1]

By SAMUEL C. KINCHELOE
Department of Social Ethics, Chicago Theological Seminary

The percentage of our population which is churched has increased from generation to generation since Colonial times. However, there is a wide difference between the number of people who are actually on the church rolls and the number who will say that they have allegiance to some church. In any local community survey approximately ninety-five percent of the population will claim allegiance to some church. They may only say that they are Catholic, Protestant, or Jew, but they have a sense of identification with some one of the major religious groupings, even though their names are not on the rolls. Sometimes it would seem that their identification with one group is a kind of negative to other groups. In some Latin-American countries this distinction is brought out in the following terms: A person will tell you that he is either a Catholic or "a Catholic non-practising." The non-practising Roman Catholic identifies himself with a certain cultural heritage and recognizes a relationship, but indicates that he is not now living up to all the requirements. The difference here in the United States is not even so sharp as that, because many people who are not nominal members of the church still may have a sense of responsibility for its work in the local community.

The discussion of churched and unchurched has very definite regional and group implications. A much larger proportion of the people in Salt Lake City are church-members than in many other places in the Union. The sharp contrast in the number of churched comes in the rural and urban and in certain areas within the urban. In metropolitan Chicago sixty-nine percent of the people fifteen years of age and over were unchurched in 1926, whereas in outstate Illinois —that is all of Illinois except metropolitan Chicago— forty-five percent of the people fifteen years of age and over are unchurched. Within metropolitan Chicago there is very great variety; some communities have a high proportion of their people in the churches and other communities a very low percentage on the rolls of any church.

Certain urban areas are unfavorable to church-membership. Studies in metropolitan Chicago have revealed the fact that the great Catholic populations which have come into Chicago are able to hold a smaller percentage of the second and third generations than they are of the first. The percentage of church-members in the great rooming-house areas Chicago is very low. The apartment-house dwelle also are difficult to enlist in church work. Ma villages and rural areas are also low in churc members.

A further observation regarding the percentage church-members of any population is that of the la of dominance of any group. It can almost be stat in terms of "to him that hath shall be given and shall have abundance, and from him that hath n shall be taken away even that which he hath." Th is to say that the religious group which is domina in a local community tends to have a larger proporti of its own natural grouping than the religious gro which is a minority. To state it in other words, wh a Catholic church is dominant in a local area it abso into its membership a larger proportion of those tionality groups which traditionally belonged to Catholic Church than it does in a community wh it is a minority group. A larger proportion of th nationality groups which are dominantly Catholic church-members in Chicago than out-state. It m be illustrated further on the Protestant angle from fact that in communities such as Oak Park, where Protestant churches have been dominant, a larger p portion of the population which have traditiona been Protestant are absorbed in the church-going a church-membership population.

In a study of a state such as Illinois it may shown that the different major denominations concentrated in certain areas of the state. This p ciple of dominance means that whether churches w it or not, they play into a kind of religious regional with overlapping always taking place.

The above considerations indicate that there certain major facts which enter into the question the churched and the unchurched. The number people who are going to be members of any denc nation in a particular region is related to at least th important facts: first, the movement of popula into that region and the religious complexion of particular incoming population; secondly, the bi rate of the groups which reside within the area; thirdly, the zeal and ability of the group to make c verts of the residents of the area.

The population movements in the United St from region to region have slowed down during last few decades. Movements within regions stil on—in all probability, however, not so rapidly before the depression. Decline in the birth-rate

[1] This is one of a series of articles made available through the International Council of Religious Education as one of the means of making effective the current emphasis on the community under the slogan "Building Together a Christian Community."

ifferent groups, especially urban and suburban, varies. he rural farm and rural non-farm populations and ie immigrant groups within the urban areas have, uring the last generation, produced the largest num-ers of children. The conversion process has also owed down. This leaves an emphasis for church-embership on the birth-rate. The British-American rotestant groups have been first to suffer in this espect. If our general assumptions are correct, utheran and Catholic groups will in turn have their ecline. At the present time, however, these groups re growing from the children within their own roups.

A major question to ask regarding the churched and ie unchurched is that of the meaning of one as over gainst the other. There has been such a gradual and ubtle secularization of the activities of the church, o much of their normal work has been taken over by ie public and semipublic agencies, that many people oday are seriously asking the questions: "What is ft for the church? What is the purpose of the nurch? What is its primary work?" The competi-on for the time of people is so great that there are ot sufficient interests in church life to make a cohesive rouping of people. For a group to have unity and a ense of itself it must meet more than once a week, nd preferably with different emphases. Since so any of the good works are taken over by the com-unity, men may have a sense of sharing in commu-ity life without belonging to churches.

Some people are maintaining that the shifting to ie community at large of the work which really elongs to it is not a detriment to the church, but that will enable the church to do better those special ings that a church should do. Churches will now, ey say, be able to emphasize the primary purposes f churches as over against their indulgence in so uch activity that their real genius is lost.

There are certain major factors which today make church relationship difficult to maintain. The rapid ovement from one community to another tends to reak one's church relationships. The social stratifi-tion which has existed in churches as well as in com-unities has made for the isolation of many from the nurch. The fragmentary nature of Protestantism in any local communities has so divided the Protestant orces that they are unable to have a significant group f worshipers with a worth-while message. The arious groups are so small that they seem trifling nd even foolish in their insistence that they them-lves have the last word of truth. People are no nger joining churches simply to get their names on e church roll and thereby to effect some kind of rotection for the "great beyond." Added to the roken nature of Protestantism has been the move-ent away from many small communities into larger ones of the leadership which was once there. Many religious groups are so impoverished in music and in the conduct of the service that one does not wonder that there are few attendants.

There are still those who feel that by some kind of "technique" they can induce people to take member-ship in churches. It is no use for many small churches to complain, or try little tricks for getting people to give them their loyalties and their membership. Nor will the simple uniting of all fragments give a suffi-cient basis for new loyalties. We cannot expect men to be enthusiastic merely about non-competition. We must frankly realize that the day has come when the churches must have new and significant causes to win support from the people of our age. It seems fairly clear that the churches which are gaining members in other ways than by dependence upon a stable birth-rate have something fundamental and vital to offer their people. Those churches which are gathering members are for the most part churches with momen-tum and enthusiasm for the vital causes which are held by the group. It has always been true that men could be enrolled in a significant cause. It would seem to be true today that the genuine basis for bring-ing the unchurched into a church relationship is that of the significant congregation which is working with enthusiasm for the accomplishment of great causes.

The Church School's "Home Work"

More and more our public schools are arranging schedules so that assignments are done in schooltime, leaving out-of-school hours free for other elements in life. It has been tried on the college level at Rollins College, and its success there has been an incentive to introducing it elsewhere. Someone has well said that the Sunday session of the church school should pro-vide a truly Christian environment—a small segment of the Kingdom on earth—in which the pupil may learn through his various activities how to live a Christlike life. During the week that intervenes be-tween sessions he will try to put those principles of living into practice as he meets his own problem situa-tions at home, at school, on the playground, or at work. In the last analysis, that attempt to live accord-ing to the coaching he received on Sunday is his home work. Whether you will or no, he does this home work in spite of himself. Factual assignments may count for little. The assignment in living is vital. The outcome lies in the hands of the church school teachers, trained or untrained, who—reaching both the child and the adult—may mold the world and thus help to build or to destroy the kingdom of God. —*Gladys E. Gray, in "The International Journal of Religious Education."*

Learning for Life; the New Adult Program

(A SERIES OF FIVE ARTICLES)

By O. G. HERBRECHT,[1] Des Moines, Iowa

IV. PERSONAL AND GROUP RELATION TO THE CHRISTIAN SOCIAL ORDER

Very few people can, single-handed, achieve great social results. There seem to be some, of course, who do. One can think of Martin Luther, or Oliver Cromwell, or Ulrich Zwingli. Or become modern and mention Hitler, Lenin, Mussolini, and perhaps our own Franklin D. Roosevelt. But in every such case two things emerge clearly. First, the possession to an unusual degree of dominating will-power and a sense of social strategy lacking in the great majority. Secondly, they almost from the beginning formed about themselves a small coterie of followers who in turn made wide circles.

I have not mentioned the name of Jesus with the others. He is unique, and more than any other individual has effected social changes by the sheer force of personality—not dominating, but transforming. Yet it is significant that even he as quickly as possible assembled a handful of followers and commissioned them: "As the Father hath sent me, so send I you."

In the main, however, social action is the result of group effort. Doctor Palmer, of Chicago, puts it strikingly: "The moral thresholds of the world are lowered not alone by the evil that evil men do, but by the evil that evil men do together. Likewise the moral thresholds of the world are lifted not by the good that good men do alone, but by the good that good men do together."

This, the third feature in the new adult program, is then distinctly a group matter. Not only as individuals but as a class must adults study the relation of Christianity to the social issues of the day. Probably the class will not be a unit on it. Who is? There will be plenty of discussion. Somebody may even venture to quote the pronouncement of an eminent American clergyman, "Christianity is God's program for a man, not man's program for society."

Certainly here is an issue that must be clearly defined and courageously faced. Those who are at present at the helm of affairs in town and nation must come to conclusions rather soon whether their religion, if they have any, is a part of life or apart from it. And they must decide how much a religion is worth that goes no farther than personal, emotional satisfaction.

What are the social relations into which the adult class as such may share itself?

[1] The writer is director of young people's work for the Iowa Council of Christian Education. He is the author of *Facing North, The Extension Division of the Church School,* and many published dramatizations and religious educational articles.

1. *Affairs of Government.* Church and state ar definitely and permanently separated in America That has more to its credit than against it, for all o history witnesses that wherever the two have bee officially harnessed to the same wagon both have bee vitiated.

Interest in affairs of government, then, will no mean plans to bring mob pressure to bear on legisla tion or legislators. It does mean that Christian me and women have not only a right, but a duty to b concerned about the election of leaders who wi administer the affairs of state with unimpeachable an unbuyable integrity. No adult church group has right to sponsor a political party, but it does have call to sponsor candidates of quality in any party.

A friend of mine often speaks of a class of men i a Kansas town who work so well together that pros pective candidates seek the public endorsement of tha class as their first step toward nomination and elec tion. There are enough men and women enrolled i the churches of America to secure honest, clean states men—if only they would get together!

2. *Affairs of the Public School.* There is, of cours bound to be criticism of school affairs in every com munity, for no leader can administer any institutio so as to please everybody—or shouldn't! The adu class is not asked to set itself up as dictator of educa tional policies in the community. The public schoo however, is a social institution. It does mold the cha acter as well as the mind of childhood. It has openl announced character education as a part of its pro gram. In most places, however, there is no connec tion whatever between the character work of th school and that of the church. In some instance there is even open rejection by the school of th church's program. It is a grave matter for adults t consider, for it is their children who are in the school and it is their taxes that are maintaining the facult and equipments. The character education program o the school, based on the psychology of behaviorism under which the teachers are trained, comes danger ously close to saying to the church: "We can produc the finest sort of citizenry for the nation without th contribution of the God-idea."

The result too often is an unsympathetic relation ship between the teachers and the church leaders, wit a marked overlapping of time. The adjustment to happy, helpful cooperative relationship between thes

two institutions certainly lies well within the interest-range of the church adults.

Out of years of contact with the public schools in connection with cooperative religious work, let me hasten to say that one finds just about as many situations where the finest of comradeship prevails between church and school. Indeed, there has just come to my desk the information—not for the first time—that a high school is planning to dismiss its student body for a whole day to join in a Christian youth conference in that area. And the other day a leader reported that in his county seat the high school principal had invited him to hold his conference committee meetings in their building, and had arranged to have the high school, as such, represented in the conference. That was a high school in one of the leading college towns in my state. In scores of cities in our land there are definitely established week-day schools of religion administered by the churches in cooperation with the public school.

This sort of testimony ought to be encouraging to the church adults in places where such commendable relationships do not yet exist. It can be established wherever the men and women of the churches go in the spirit of friendliness, and with a definite purpose, to sit with the public school leaders to work it out together.

The adult should, however, have more than religious interests in the school. There are community problems alive in the schools that challenge the best thinking and action of adults. The liquor situation and immorality conditions are marked danger-spots in our secondary schools. High school students alone are too immature to cope with them. The adult of the church must become actively concerned.

3. *Business Affairs.* Religion and business not only can "mix," but they must. In a great number of cases it is true that the members of the adult Bible classes are among the most prominent business men of the community. At the present time there is a pronounced movement toward making the teachings of Jesus a new foundation for business. The shift from the profit motive to that of collective benefit is significant as a trend, if not as an accepted economic technique. Kagawa, the astounding Japanese evangelist, is charging, with all the force of his intensely spiritual nature, the present system, to drive it out of existence in favor of the "cooperatives." His idea, already widely spread in European countries, is gaining foothold in America. In New York State a group of unemployed older young people formed a cooperative—with amazing success—and with some uneasiness among the "established" concerns. The adults of the church had better look into this movement. Their decisions may vary, but they have no right to ignore an honest attempt to experiment with a Christian principle.

Again, what can the adult class do about the liquor business in its community? It certainly is a very strongly organized business. What would happen to it if all the members of adult classes in American churches would bind themselves solemnly to withhold patronage of any sort from any dealer who includes alcoholic beverages in his wares? In one county seat of my state a chain grocer was treated to such a bit of adult group action—and in two weeks he surrendered in order to save his business!

And what of the cigarette business? The forecast is for a consumption of twelve and a half billion cigarettes in America in the first six months of 1936! Is there no group protection for Christian young people against the deleterious effects and doubtful "joys" of nicotine?

Social action by adults does not call for violence or revolution. Jesus succeeded without that. Christian action of adults can come by peaceful methods. Christian adults, working together, can bring to pass a new type of social living—if they will. It is a question of daring, and of study and of cooperation. Above all, a question of individual and group demonstration of our faith.

Evil men get the evil things they want by working together for them. Christian men can get the Christian things they want by the same method.

He Wrote Much for "Adult Leader"

In the recent death of Philip Wendell Crannell, of Denver, Colo., The American Baptist Publication Society has suffered the loss of one whom it regarded almost as a member of its editorial staff. Three of his books, *Character Crises in the Old Testament, The Book of Books,* and *Seams of Glory,* had appeared from its press, besides fifteen annual issues of *Crannell's Pocket Lessons.* The short, pithy points on the Uniform Lessons contained in this little book were lifted into various of our periodicals and became famous as "Crannellograms." For years also his articles and verse appeared in one after another of these periodicals. Few men in our Baptist constituency could write so well—and produce such inspiring, helpful copy. Doctor Crannell's largest service to our denomination and the Kingdom was naturally in connection with the Kansas City Baptist Theological Seminary, of which he was the first president.

PARENTS are often inclined to forgive delinquency in their children on the grounds that they are so young and mean nothing wrong. Such parents are quite mistaken. Habits made in youth are the most tenacious; they are the most difficult to get rid of. Remember, what your son will be he is now becoming.—*Will Herman, in "Character."*

Training People to Cope with Environment

By DANIEL HEITMEYER, Fargo, North Dakota

It may be that by persistent endeavor in the direction of social action we shall be able gradually to create a favorable environment for children and youth. In the meantime we had better use the processes of religious education to prepare individuals to cope with a hostile environment. For the average child will have to grow up in an environment that will make the living of a Christian life a never-ending battle.

Much as we may deplore the fact, it is probable that for a long while to come very many boys and girls will be compelled to live in communities where saloon-doors are open. They will see men and women going in and out. The saloons will be made to appear attractive. In magazines, newspapers and on billboards they will be confronted with attractive advertisements of liquors. They will be told, with all the shrewd suggestiveness that modern psychology can teach high-salaried experts, that drink will unlock for them doors of delight. They will live in a "modern" environment—whether in the slums or on the avenue—that has been pretty well saturated with teachings that may degrade their conceptions of sex relations and befoul their thoughts. In the classroom they may find themselves in an atmosphere hostile to religious faith. When they grow up they may find themselves in politics and business in a world hostile to integrity and honesty. The social circles in which they move may be destructive of temperance, self-control and high ideals. These are facts that go with life as it is. We can try to change the facts. Progress is slow. But if church people are faithful to their trust they will use religious training to prepare the oncoming generation to live right, in spite of those facts.

It may be that for a long time we shall not again have prohibition laws on the statute-books of the states and the nation, but we can write prohibition laws in the minds, habits and characters of our children and youth.

It is a proper use of religious education to employ it to fix people's purposes in the right direction. We can produce men and women who will be so "set in their ways" that they will walk past whole streetfuls of open saloon-doors and say "NO" to their solicitation. Daniel received an excellent religious training in his youth. Then when he was carried away to Babylon he came into a new and hostile environment. The popular and easy thing there among the exiles was to eat food forbidden to a Jew and to guzzle wine. "But Daniel purposed in his heart that he would not . . . defile himself, or drink the wine." His early religious training had so fixed his purpose in the right direction that he was able to cope with a hostil environment. Are the children who come out of ou homes and church schools similarly equipped?

Religious education must be *training*. It is mor than telling children something, more than giving goo advice. In life's emergencies good advice is forgotten habit and character count. Talking at children is onl half teaching. Real religious education is guidin children's experiences so as to produce right habit and characters. In the supreme crises of life peopl almost invariably act in accordance with the trainin that has continued long enough to become habit. I battle, seasoned veterans will almost invariably wi as against recently enlisted recruits. For in the stres of battle the new recruits will forget the things tha have been told them and the things learned in a fe weeks of intensive drill; they will revert to habit acquired through the years. As those obviously ar not habits of war and battle tactics, they are unable t cope with the new environment in which they fin themselves, and accordingly become panicky, and ru wildly for any kind of safety.

The final test of the value of our whole church pro gram of Christian education must be this: Are th boys and girls and young people whom we send fort trained to cope victoriously with the environment o modern life?

I Need Three "I's" to Teach

By Annie Rachel Hunter, Washington, D. C.

To become well informed I must read as widely a possible, but not so much as not to have time to think Reading and thinking together constitute lesson-study Nobody can say exactly how long a teacher shoul study a lesson, but it should be done thoroughly Pupils know whether or not the teacher studies. T begin the preparation at least a week beforehand an give several periods to the study thereof seems bette to me than putting in a solid chunk of time at on sitting.

It is also important for me to be interested in th lesson so that I may interest. It is possible to cra facts without being enthused thereby. The teache may be able to pass an examination so as to mak one hundred percent, and yet the members of the clas might not average fifty percent. The class must be in terested in order to learn. The teacher must be inter ested in order to teach. But how can one get inter ested in every lesson? Here are some things tha

(*Concluded on page 110*)

The Marks of a Moral Leader

By PRESIDENT AVERY A. SHAW, Denison University, Ohio

(The following is an excerpt from Doctor Shaw's *The Tent and the Sky,* one of the recent additions to The Judson Press Sermons series.)

There is first of all the *Vision of an end toward which he strives.*

There is a carefree attitude toward life that expresses itself in the popular slogan, "We don't know where we're going, but we're on the way." The leader of men may find "the way" devious and difficult, but he knows where he is going.

Jesus' face was ever stedfastly set toward a definite goal: "To this end was I born, for this cause came I into the world." "I have a baptism to be baptized with and how am I straitened until it be accomplished." The life of his greatest apostle found continuity and power, and he became the amazing moral leader he was because he could say, "One thing I do." "I hold not my life of any account as dear unto myself, so that I may accomplish my course." While at the end he was able to say, "I have fought the good fight, I have finished my course, I have kept the faith."

Marcus Aurelius tells the story of the pilot who for many years steered his galley. On a stormy night of great danger the emperor came on deck to encourage his crew. The old pilot who had lashed himself to the tiller was praying to Neptune, and the emperor heard him say, "Father Neptune, you may sink me if you will, but whether you sink me or save me, I will hold my tiller true."

The end in view must be one capable of arousing moral earnestness. It must be no trivial and temporary use to which a real leader will commit himself.

In a letter published in a recent issue of the *Harvard Alumni Bulletin,* President A. Lawrence Lowell declared that the morals of college students today are "negative" and that there is great need of moral and religious influences in their lives:

"To my mind the permanent value of all we do in the University is based upon moral considerations. Of what good is it to know chemistry if the only object of studying it is to discover more fatal explosives? Or what good is it to learn any control over the powers of nature or man if we are not to use them for moral purposes? Moreover, the whole defect of our colleges has been the fact that education has not in itself been a moral purpose in the great body of undergraduates."

The first mark of a moral leader, then, is a clear vision of a worthy end toward which he strives.

Closely joined to this is *the Ability accurately to time his movements;* and to be ready for action when the time is ripe. "It is not yet time for me to act"... "Any time is suitable for you."

So impressed was Paul with this element in the life of Jesus that he saw his coming into the world as "in the fulness of time." Jesus complained of the people of his generation that, though they were shrewd observers in material things, they could not "discern the signs of the times." The wise farmer will not refuse to plow in the cold, because he knows there is a time to sow if he would reap. In the making of dyes there comes a time in the process when the material may become a useful dye or a deadly explosive. He would be a foolish manufacturer who entrusted the process to one who could not "discern the signs of the times."

Jesus was constantly tempted to take premature action—from the temptation in the wilderness, all through the temptations of daily pilgrimage. But it was only when the days were fulfilled that "he stedfastly set his face to go to Jerusalem." The world greatly needs men who can see when the time is ripe for action, and equally know how to wait with patience till it is time to act.

A third distinguishing mark of the moral leader is *An undaunted and stedfast spirit.* In the inaction of waiting till the time is ripe, it is fatally easy to relax one's vigilance and yield to the impulse of the moment. I have a friend who had a hunting-dog which he called "a dog of many trails." He was diverted by every passing scent from the trail of the game he was set to follow. The true leader keeps the end in view, refuses to be diverted by any alluring fancy, and if he must wait, in his waiting stores up energy for the time of action.

Rudyard Kipling's poem, "The Derelict," is a vivid picture of all too many of those who have real possibilities of leadership, but who fail utterly in the hour of storm:

I was the stanchest of our fleet
Till the sea rose beneath my feet
  Unheralded, in hatred past all measure.
Into his pits he stamped my crew,
Buffeted, blinded, bound and threw,
  Bidding me eyeless wait upon his pleasure.

. . . . . .

I that was clean to run
My race against the sun—
  Strength on the deep—am bawd to all disaster;
Whipped forth by night to meet
My sister's careless feet,
  And with a kiss betray her to my master.

I am thinking today of a country girl, born early in the last century when a college education for women in Nova Scotia was hardly dreamed of. This young girl had read of Mary Lyon and Mount Holyoke Seminary. She was one of eight children on a farm in a remote section of the province. Money was hard to get and light to hold. Still, she determined to go to Mount Holyoke. But she must wait till the four boys had their chance at Acadia. Then, by knitting and weaving and sewing and endless saving, she and her sister achieved their purpose and entered Mount Holyoke in the early fifties. After her course there, this young woman returned to Nova Scotia to teach, and then to marry a farmer, and become the mother of five boys. Those boys *must go to college;* and by her stedfast spirit, constant urge, and labor and sacrifice, one by one they "went to college"; to graduate, and to go out into the world to fill places of leadership. All this one frail woman did!

How greatly this quality is needed today! Many members of this class of yours have revealed it, against all sorts of odds and obstacles. You have reached this stage in the way to your goal by reason of a stedfast spirit. As you go out to face greater tests and harder tasks, the stedfast spirit you have cultivated during these years will stand you in good stead—if you continue therein.

To master one set of circumstances will fit you for mastery over any circumstances. There will come times in the conflict of opinions, in the strain of wearing toil, and in the stress of alluring temptations, when you will need to draw very near to this ever-living and ever-friendly Greatheart, to catch inspiration and gather strength from his presence.

You may recall the lines of Matthew Arnold's entitled "The Last Word":

> Creep into thy narrow bed,
> Creep, and let no more be said!
> Vain they onset! all stands fast.
> Thou, thyself must break at last.
>
> Let the long contention cease!
> Geese are swans and swans are geese,
> Let them have it how they will!
> Thou art tired; best be still,
> They out-talked thee, hissed thee, tore thee,
> Better men fared thus before thee;
> Fired their ringing shot and passed,
> Hotly charged—and sank at last.
> Charge once more, then, and be dumb;
> Let the victors, when they come,
> When the forts of folly fall,
> Find thy body by the wall!

A fourth mark of a moral leader I will only briefly mention: *The hatred of evil men.* "Men will not hate you," Jesus said to his brothers; "me they will hate because I testify that their ways are evil."

It was also Jesus who said, "Woe unto you w all men speak well of you!" He lives an inocuous who has the approval of everyone. I would not s gest that you go about seeking to make enemies. I would suggest that if we are hated for the light constant integrity and purity sheds on the evil way others, then we may comfort our hearts with know that we are qualifying as moral leaders.

I must refer to a fifth distinguishing mark of moral leader: *An unsoured and radiant spirit.*

The world is full of common scolds with b tongues railing against those who have opposed th A man's victory is only half achieved who has conquered the bitterness of his own soul. Not "bloody but unbowed" head of Henley's "Invict but "The Happy Warrior" is the mark of the m leader.

I think of the beautiful ministry of Cornelius Wo kin, and of his unsullied soul. He was nearing de after years of sickness and months of great dist Wallace Petty called to see him, and was abou break down. "Don't do that, Wallace," Corn said, a smile on his wasted face, "my flag is flying."

Nothing could be farther from the truth than S burne's characterization of Jesus:

> Thou hast conquered,
> O pale Galilean:
> The world has grown gray with thy breath.

He has conquered death and brought life and mortality to light. He has conquered grief, and given us a garland for ashes, joy for mourning gladness for a spirit of heaviness. He has conqu fear, and has given us courage to face the unseen a cheer.

A PRAYER FOR OPEN EYES

I pray thee, Lord, for eyes to see the splendor hid in common things,
So that my soul will always thrill to sunsets flowers, and insect wings.
I pray thee, Lord, for eyes to see the hidden need of human hearts,
And also power that I may give the strength which Sympathy imparts.

—William Kitching.

Sharing Worship with Children

By ELMER KIRKPATRICK,[1] Coffeyville, Kansas

The First Baptist Church of Coffeyville, Kans., has en using the unified morning worship. For two ars a large number of children were in the service. seems that the mere fact of shifting the hour of orship from eleven o'clock to nine-thirty was sufficient achieve an increase of attendance. Then they be- n to drop out. Instead of being present at nine- irty, they would come around at ten-thirty; that in time for the class periods.

Inasmuch as the unified service had been adopted secure the presence of children in the worship, the urch faced the alternative of returning to the old pe of service or of making an appeal to the children om another direction. It was decided that a chil- en's sermon should be added to the program, and at following this the beginners, primaries and juniors ould be dismissed to their departments, where their gular department leaders would teach them the pro- am for the next Sunday. It was felt that this would able them to share in the program more intelligently.

It was the purpose of the minister to make the chil- en's sermons articulate with the theme of the wor- ip as a whole. For example, when his message to e adult congregation was "Return Unto the Shep- rd of Your Souls," his message to the children was The Good Shepherd," illustrated by a picture of rist as the Good Shepherd. When he spoke on The Manner of Prayer"—a study of the Lord's ayer—he talked to the children about the prayer fered by Jesus in the Garden of Gethsemane. The ustration for this was Hofmann's "Christ in Geth- mane," reproduced on one of the windows of the urch auditorium in the center of a three-panel win- w. To emphasize the picture the two outer panels ere draped. Candles were placed on each side before e drapes, and a large-sized Bible, open, just below e picture. The children were assembled before the cture and the following message was given:

"The most important thing in any person's life is to ow how to pray; because in prayer more than in any ner way we become acquainted with God, and find s help to live our lives as we should. Every one you know how to pray. Your parents have taught you say the prayers children say before they go to sleep; r example, 'Now I lay me down to sleep.' Most of u know the Lord's Prayer, too. But to *say* a prayer not enough; we need to learn to *pray* prayers. For less we pray our prayers we shall not become well acquainted with God. This picture of Christ in Geth- semane is a picture of the greatest prayer that was ever prayed. It is a picture of what the artist believed was in the heart of Jesus just before he was arrested and taken away to be crucified. The Bible tells us that 'being in an agony he prayed more earnestly.' He prayed that if it was his Father's will the cup of death and shame might be taken away, so that he would not have to drink it. But it was not taken away. And we are shown here how Jesus felt when he won the victory in his heart to be willing to die on the cross, that he might be our Saviour.

"The picture shows that it was night. This does not mean that people can pray only at night; but that when people cannot see the way that God wants them to go, or what God would have them to do, the thing to do is to go to God in earnest prayer.

"Over there at the back of the picture is a wall, with the tops of houses showing above it. That is Jerusalem, the city where the temple of God was, and the city that was seeking to destroy Jesus. But Jesus loved Jerusalem and wanted to save it. That was the thing that so burned his heart. We also need to have something worth while to pray about if we would come earnestly to God in prayer. You notice, also, that Jesus is alone. He left his disciples at the gate, to watch while he prayed. When we pray earnestly we are always alone with God in our hearts, even if other people are near.

"Those big rocks do not look much like a garden. Perhaps it is rather a park, or an orchard; at any rate, those rocks tell us that Jesus was finding life's road hard and difficult. When life is hard for us, we can always find the help of God to win the victory—if we come to him earnestly in prayer. You see that thorn-bush? That tells us that on the morrow Jesus is to have the crown of thorns pressed upon his brow. When we have prayed, we must not think that we shall not have to suffer any more. It is in prayer that we learn to be glad to give our lives, even in suffering, that we may do the will of God.

"The glow that is streaming down upon the face of Jesus from heaven tells us that God does answer our prayers, even when he says no to us. The light of God that comes into our hearts when we pray takes away the pain and the anguish of our hearts when we are in trouble. The light on Jesus' face and about his head tells us that he found peace; that is, victory. We too shall find victory when we pray—if we pray as Jesus did, 'Not my will, but thine be done.'"

The minister knew as he was bringing this message

[1] Mr. Kirkpatrick is a native of the state in which he is now preach- . He is a graduate of William Jewell College and the Colgate- chester Divinity School. His former pastorates have been in Schell y, Tarkio and Arkansas City; in Clyde, N. Y., and Hamburg, Iowa.

that he was getting a response from the juniors, if not from the beginners. Also, the message was a definite ministry to the adults. Comments were numerous that the grown folks were getting as much benefit from the children's sermons as the children themselves. It was a worship in which all except the very smallest children were able to share.

Wholesome Dissatisfaction in the Church School

By Mrs. W. C. Kohler, Kenton, Ohio

In keeping with a plan for repairing and cleaning up the old church—where the Sunday school was the only weekly religious service—the members of the committee called on old Mr. Green for aid, although they were convinced that it would do no good.

The leader explained smilingly that they did not want to slight anyone, so they would like to receive a donation from the oldest member of the school. The committee patiently prepared to listen to the old gentleman's discouraging views on the subject of improvements. But lo and behold! The aged gentleman had just paid a bill for the repair of his house roof, so there was no argument against improvement to the church. Cheerfully he took out his purse and gave them three times more than the most optimistic member of the committee had dared to hope. He explained that if the small leak in his roof had been mended a year before the bill would have been a dollar or so, but letting it go had cost him twenty-five dollars. He further astonished them by giving a sum to help with new song-books and more lesson helps.

"I've been thinking it over. Maybe by doing more for our young folks, and making things attractive, we can stop the leak in attendance that has been worrying us. Young folks like progress, while we older ones are content with things as they are. After all, there might be too much contentment with religion if it were not for the younger heads, who are not content with dirty walls and torn old song-books."

The members of the committee found other elderly folks who did not think as Mr. Green did, but his substantial gift sweetened the whole work and gave them courage to ask others, though sure of a rebuff. Often the hardest proposition turns out to be the greatest blessing, and the men who would have passed Mr. Green by that morning received a lesson that they will not soon forget. Of course they had prayed for wisdom to guide them in their task before setting out, but their feeble faith, like the feeble faith of many other timid Christian workers, received an impetus that day that will carry them along over many rough places in later undertakings.

Occasionally somebody complains that Sunday school leaders are never content. If they reach a twenty percent increase this year, they immedia want another increase the next year. If the missi ary offering is good they say so, but hold up to school the possibility of doing better. The g growth of the Sunday school movement, through than two centuries, has been due to wholesome satisfaction on the part of unpaid, ambitious lead "Nothing too good for the Sunday school!" " Christian work too hard to undertake." Slogans these have carried the organization from that little ragged group back in Bristol, England, to huge army of workers of the present. May the S day school always be reaching toward the st Only in the desire for better music, better teach better giving, better living and stronger hoping the phenomenal progress of the past continue. E if the lame and lazy must be carried along, when t should be marching, the task must go forward. S day the conscientious objectors, the people who th it is more heroic to endure than to make things bet may get stirred up and lend a hand, along with th who "walk and faint not," in the great work of m ing the church school do and be its best for the k dom of God.

I Need Three "I's" to Teach

(*Concluded from page 106*)

help. I ask myself, What do I especially like about lesson? What do I need in my life that is set fort the lesson? Are the characters live people to Are they something like me? Is there a chance fo to be like the best of them? Do I know people are like these characters? If I put the words of characters into modern English, it makes them s more real, and the story somehow more dramatic.

I need inspiration so that I may inspire. This help me see the practical aspects of the lesson, tak lessons to heart, and try to live them. This will me, the teacher, to show the class how they can live lesson. There are two ways of living a lesson. O by what we are; the other is by what we do, in C tian work and helpfulness. Every lesson needs li out in these ways.

The Great Teacher is surely willing to teach te able teachers—that they may be informed, intere and inspired for an informing, interesting and in ing teaching service.

"Is YOURS a strong church?" a man was as "Yes," was the reply. "How many members you?" "Seventy-six." "Are they so very wealth "No; they are poor." "How then do you say it strong church?" "Because those seventy-six men are earnest, devoted, at peace, loving one another striving to do the Master's work."

The Rural Vacation Church School

By LILLIAN A. WESTCOTT, Carbondale, Pennsylvania

"Somebody said that it couldn't be done,
But he with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say 'No' till he tried."

So it was with my first rural vacation church school. omebody said that it couldn't be done! That was my hallenge to try.

The way opened to reach the mothers in one of our ural communities of northeastern Pennsylvania. The vitation came to speak to the women at their mis- onary meeting. The choice of subject was left to the peaker, and "I am your child; what are you going o do with me?" was the choice. These women, almost ll of whom were mothers, listened with much interest o the need for Christian education, and the great enefits to be gained from the vacation church school. hey were won to the need of this type of service for hildhood and youth.

It was in the fall season that this seed was planted. n the spring of the next year, the seed showed signs f growth through a second invitation to speak to the nothers. This time the topic was assigned: "The acation Church School." Interest was evident, and a vely discussion followed. The question was raised, What can we do about this?" The leader answered ithout hesitation, "If you grant me five dollars for upplies, and board me, I will give my services gladly." This offer was accepted and plans were soon under ay.

The school was to be held for *one* week only in a ttle country schoolhouse with only one room and a oak-room in the hall. There were about twenty-five eats in the large room, and a small table and chairs ere arranged in the hall.

This was a small beginning indeed, but even this ttle might mean much in the life of the community. The school was opened with about fifty-six pupils nd closed at the end of *two* weeks with an enrolment f sixty-seven. One week of this period the church uilding two or three miles away was used.

Two of the classes met out of doors: The one in n orchard, the other beside a brook. The beginners et in the hall. The primary class was on one side f the room, with the first-year juniors on the other. was a rather crowded arrangement, but all were ry happy and much was accomplished.

The closing service was held on Sunday and there as standing room only in the church, for everyone as interested in the new project.

The spring of the following year a second visit was ade to the little rural church. The first greeting came before I had left the car, "Oh, are we going to have a vacation church school?" How thrilling it was to see the eager expression on the faces of the children. Upon entering the church several mothers asked the same question. At last it was settled that as I had only the last two weeks of August free, they would have their school then.

Who said the farmers are too busy to have a vacation church school? What time is busier than the latter part of August for the farmer and the farmer's wife? What time is busier for the children than when the berries and fruit are ready for canning?

The school held to an average attendance of more than fifty through all kinds of weather. This is evidence of the operation and sacrifice, which prevails throughout the rural districts.

You may ask, "How was this school conducted?" The daily program was somewhat on this plan:

9.00 to 9.15	Call to worship: Responses, Bible reading, talk and prayer.
9.15 to 9.45	Class story period and discussion.
9.45 to 10.00	Conference period, announcements, study of new hymns.
10.00 to 10.45	Bible study with related activities.
10.45 to 11.15	Recess with directed play.
11.15 to 11.45	Expressional period.
11.45 to 12.00	Closing worship service.

This program could not be followed slavishly. New interests, new problems, new experiences made changes necessary and desirable. The plan suggested is but a guide or schedule of events. (Note department guides in *The New Vacation Church School*—Blair; pages 135 to 142.)

Of the five dollars for supplies, one dollar was used for vacation church school books which were rented from another school. Serpentine was purchased for dishes, and binding for pictures. The children gladly brought pictures and cardboard from home. Pieces of glass from broken windows were also provided and were cut into shape and used. The handwork materials cost very little more than two dollars. At the close of school there was a balance on hand.

One day during the two weeks of school the program was varied by omitting the recess and expressional periods but retaining all other periods. This was the day of the picnic. It was eagerly anticipated by children and parents as the one big event of the summer. We went to a near-by lake and there enjoyed boating, swimming and games. Everyone was given a warm welcome. The picnic was over at four

o'clock. There were chores to be done but not one frowning face was seen. All rural children take what good things are offered and smile at difficulties.

Vacation church schools are held in small communities, in cities and in rural districts. Of the three I believe more work is to be accomplished in the rural school. The children are eager and ready to learn. The parents are willing to sacrifice and help. May many see the vision of the rural field and be not discouraged when someone says it cannot be done. Rather, may each try it for himself. Only thus will he know what pleasure can come from this type of service in this kind of community.

What Some University Coaches Say About Drinking

Dick Harlow, Harvard:

"Liquor and athletics just don't go together. Any young fellow who fools around with liquor is playing with dynamite. For every chance that a fellow who starts drinking in college can come through all right, there are too many chances that he will come to grief."

Ossie Solem, University of Iowa:

"We ask our boys to refrain from alcoholic beverages for the simple reason that all science and experience has taught us that it is injurious to health mentally and physically. If that advice is good with respect to athletes, there is no reason to conclude that it is not sound as well for the non-athlete."

Elmer Layden, Notre Dame:

"The use of alcoholic beverages *is* barred from the training-table, for the reason that athletes must be in top form to be able to withstand the rigors of competitive sport. As for non-athletes, the stimulus supplied by alcoholic beverages is accompanied by the inevitable let-down, which period of ineptitude could obviously prove serious to any man, regardless of his field of endeavor."

W. A. Alexander, Georgia Tech:

"We do not allow our athletic teams to use alcohol because we figure it has a bad effect on an athlete both physically and mentally."

Glen Warner, Temple:

"Since it has been found advisable that alcoholic drinks be kept off the training-table and diet of athletes in training, it stands to reason that such beverages are harmful to any young man who expects to go places in later life."

Adrian Lindsey, University of Kansas:

"Alcohol is taboo for the athletes of the University of Kansas. The coaches feel that alcohol does a definite harm to growing youth and that a boy who is unwilling to train and give his best efforts for the team is not worthy to represent his university. I would carry this a step further and say that what is good for the boy when he is in school is also worthy of consideration by him after he gets out into life."

The Pitman Class, Hollywood, California

This class was organized about twelve years ago under the leadership of the present teacher, the Rev. F. M. Pitman, a retired Baptist minister. His right-hand men are C. E. Bollinger and F. L. Lounsbury. Through the years the class has been the backbone of the church, and much of the church's success is attributable to its loyalty and cooperation. When the Rev. Harry H. MacArthur became pastor of the Fountain Avenue Church, four years ago, the membership was less than fifty; in this period more than three hundred new members have been added. A new edifice, with a religious educational unit, has also been built. It is of Spanish type of architecture. The church auditorium and Sunday school building are connected by a patio in which a fountain plays—appropriate to the church's name! In the group picture, front row, seventh from left, is Raleigh E. Burton, director of Christian education; next, Mr. Pitman, and ninth, Pastor MacArthur.

Pitman Bible Class of Fountain Avenue Baptist Church, Hollywood, California

RECENT BOOKS

Order All Books from The American Baptist Publication Society

He Dwelt Among Us. By Ralph Connor. Flem-g H. Revell Company. 1936. 174 pages. Price, .50.

The author of *Black Rock* and *The Sky Pilot* now as written a life of Christ which not only presents e outstanding events given in the Gospels, but adds tails of daily life and imaginary conversations. In is presentation many of the sayings of Jesus come the reader with new significance and a meaning that ake them more personal and precious.

Good Taste in Dress. By Frieda Wiegand Mc-arland. The Manual Arts Press. 1936. 108 pages. rice, $1.00.

Those principles of art that the average girls or omen without technical training can apply to the tails of dress and personal appearance are set forth this book. Many of them are illustrated by draw-gs. The manual suggests how one may learn the rong and the weak points of face and figure and then ake correct choices in design and materials. By serving these principles one may achieve the im-ovement of personality, and do so economically and tistically.

Letters of Long Ago. By Agnes Just Reid. The xton Printers, Ltd. 1936. 138 pages. Price, $1.50. The lure of the frontier, the joys and the hard-ips of pioneer life in the valley of the Blackfoot ver, Idaho, during the seventies and the eighties, e portrayed through the letters of a young girl to r father in England. The author states that the idents related are true happenings in the life of her ther, who "censored" the manuscript before it was blished. The daily life of a family in those days rnished sufficient excitement to make a stirring ama. The reader steps at once into the part played the pioneer mother, and remains "in character" til the final page is reached.

The Study of Man. By Ralph Linton, Ph. D. D. pleton-Century Company. 503 pages. Price, $4.00. An illuminating and strictly up-to-date resumé of science of anthropology, written in simple language d in an interesting and agreeable style. The author rofessor of anthropology in the University of Wis-nsin, and an authority in his subject. He has been nnected with the Field Museum of Natural History Chicago. He has repeatedly visited Mexico, Central nerica and Madagascar, studying their civilizations, d makes constant use of this knowledge in his book. at "the proper study of mankind is man" holds especially true for the teacher of religion. It would seem that almost any Sunday school teacher or minister would be greatly benefited by a careful reading of this book.

A Day at School. By Agnes McReady. Photographs by Ruth A. Nichols. E. P. Dutton & Co., Inc. 1936. Price, $1.00.

A book of actual photographs and simple text telling about a day's happenings in the first grade at school. Children five to eight will delight in both pictures and text. Incidentally, or perhaps not incidentally at all, parents and primary teachers will find the book full of suggestions as to what an informal type of teaching, where children's interests are made the basis of selection for activities, is like. The author of the text is herself a skilful teacher and Mrs. Nichols, the photographer, is both artist and craftsman.

The Joy of Discipline. By Victor B. Chicoine. W. A. Wilde Company. 1936. 31 pages. Price, 75 cents.

In twentieth-century days the word "discipline" carries a harsh sound, implying punishment and the necessity of penance. Yet, in a few short chapters that well could form the basis of worship thoughts, the author presents the advantages and the inward satisfaction that come from systematic training.

The Missionary Education of Young People. By John Irwin. Missionary Education Movement. 1936. 182 pages. Price, $1.00.

Frequently pastors and religious educators seek for new and interesting missionary material which they may present to their schools and churches. In this small book the author discusses how to present such material in an effective manner; rounding it out to include all the far-flung workings of organized Christianity. To those inexperienced people who have only a vague idea of the what and the why of missionary programs, certain explanatory chapters of the book will prove extremely helpful.

Lesson Topics for May

May 2. Abraham a Man of Faith. Gen. 11:27 to 20:18.
May 9. Abraham a Man of Prayer. Genesis 18.
May 16. The Forbearance of Isaac. Gen. 21:1 to 25:18; 26:1-33.
May 23. The Weakness of Esau. Gen. 25:19-34; 26:34, 35; 27:1-46.
May 30. The Remaking of Jacob. Gen. 28:1 to 33:20.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1937: MESSAGES FROM GENESIS

AIM. To lead the student to understand and appreciate the practical significance of Genesis with particular reference to God as the Creator, to the lives of outstanding personalities, and to the establishment of moral and social standards

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission

LESSON I. APRIL 4. GOD IN CREATION

Gen. 1: 1 to 2: 25. (Verses printed, Gen. 1: 1-5, 26-31)

GENERAL THEME: GOD THE CREATOR

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 8

KEY VERSE: In the beginning God created the heavens and the earth.—Gen. 1: 1

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day and the darkness he called Night. And the evening and the morning were the first day.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

A Bible Message for Every Day

Monday. Creation of Matter. Gen. 1: 1-5. The picture of God making things, laboring at the task in his great cosmic workshop, should bring encouragement to those who do not dread hard work and difficult jobs. It should shame us against laziness!

Tuesday. Creation of Man. Gen. 1: 26-31. What an honor to be made in the image of God himself! And what a shame to deface this image, as, alas! so many do; not to live up to this honor.

Wednesday. Christ in Creation. John 1: 1-5. This prologue of John's Gospel harks back to the creation story of Genesis. The two taken together reenforce our faith that Christ Jesus was God. "My Father worketh hitherto and I work." Christ Jesus also makes men—and in his own image.

Thursday. Preeminence of the Creator. Isa. 40: 12-17. The prophet means that you cannot get farther back than God. And he said it more than twenty-five hundred years ago. But can we, with all our wonderful twentieth-century knowledge and scientific research?

Friday. Creation and the Doctrine of Man. Isa. 45: 8-13. Nothing is more needed by our present-day world—including very many Christians!—than such a conception of God; as one who is above, and in, all things, and intimately with us, his handiwork. A "friendly universe" because a friendly God's.

Saturday. Creation an Index to Worship. Acts 17: 24-29. Do you see God everywhere doing things, back there at the "genesis" and in the world today? And do you believe that "all his work is done in faithfulness?" (Ps. 33: 4, R. V.) If yes, his praise will continually be in your mouth.

Sunday. Praise to the Creator. Ps. 8: 1-9. In God's sight, as well as to this Psalmist, man is very wonderful, and very lovable; a thousand ti worth saving; for—John 3: 16.

At the Threshold of the Lesso

The aim of the quarter's lessons. Old Testament, in itself and as a p of our Bible, may be regarded from s eral points of view. We oftenest th of it as a story of the preparations the Christ Saviour. But the "Ai printed above, indicates other essen values in these older Scriptures.

The Jews call the opening book the Scriptures "Bereshith," which is brew for "in the beginning," its words. "Genesis" is Greek for "g eration," or "origin," the title of book in the Septuagint, the Greek Testament translation.

A progressive revelation of God—I in Genesis, the beginnings of such rev tion. And is it not true that we all learning about God, need to start at beginning, with the A B C teachings him, such as are presented in Gene Fortunately when the early church the New Testament it did not dis the Old.

Again, these simple, elementary, tensely personal, yet profound and vi important life-experiences recorded h cannot but help us to a "closer fell ship with him," and toward a more go brotherly relationship with our fe men.

The Lesson Before Us

I. THE SCRIPTURE

Beginning (vs. 1) expresses the of the earliest point of time imagin There is no thought of eternity. with all the prerogatives and attrib that the Hebrew religion accorded is taken for granted; his existenc not a matter for argument, or even nition. It is significant that this v God stands in the very opening sent of our Bible, the "Word of God," about God. And it is "God," not not any god.

Without form and void (vs. 2)—Baptist Bible[1] has "waste and empty." *Spirit of God* should not be confounded with the Holy Spirit of the Christian Trinity; it is rather "breath," as God's fabricative energy. Moffatt has "was hovering over," and Gunkel "was brooding over," for *moved upon.*

And God said (vs. 3). Notice that this, God's word, is the only means employed throughout the six days of creation. Cf. Psalm 33:6, 9.

Day, night, evening (vs. 5). The day of this creation narrative is by some regarded as a literal day of twenty-four hours, but nearly all Old Testament scholars take it to mean a measured but indefinite period of time. Prof. B. C. Taylor says: "Not possibly, but necessarily, an indefinitely long period; and whatever scientists may prove about the time from the first life on earth till man appeared cannot show the Bible to be wrong here."

The stately simplicity of the Hebrew of the refrain at the close of the paragraphs (vss. 5, 8, 13, 19, 23, 31) can hardly be reproduced in English; or something like this: "Evening—morning—one day!" "Evening—morning—a second day!" Evening is put first because the Hebrew day began at 6 p. m.; so, after the day's creative work was finished.

Let us (vs. 26) commands attention in connection with the fact that the distinctive word for God in Hebrew is in the plural. There is no vestige of polytheism in this. To the Israelites the attributes of God were so many and great that one lone word could not express them. Or, in the group of languages to which Hebrew belongs the plural is often employed to heighten the idea of the singular. There is the other possible thought that God lets men help him—be his partners, one might almost say.

Very good (vs. 31). That which he saw to be "good" on each separate day was but a fragment; the vast, ordered whole he now pronounces "very good."

II. God

The first chapters of the Book of Genesis suggest many interesting and important matters for study and discussion, but we must here limit ourselves to our topic, "God in Creation." Genesis undoubtedly originally attempted to answer the very natural curiosity of the Jews about the beginning of things and of their nation and religion. For us, however, it is distinctively a religious writing, a divine revelation, and we are to learn its outstanding spiritual message; which is, that back of all things is God. Before all things, likewise, he was; the Eternal: "In the beginning, God!"

No matter what the process of creation, whether naïvely mechanical, according to the letter of our narrative, or carried on through countless ages and in elaborate complexity, according to the interpretation of modern science, the essential fact, for the Israelite of long ago, as well as for us, is that God did it all: the big cosmos and "the creeping things" of the earth.

> "This is my Father's world,
> I rest me in the thought
> Of rocks and trees, of skies and seas,
> His hand the wonders wrought."

Later biblical and theological teaching emphasizes rather the directing, ruling, judging and saving attributes of God; and modern life and knowledge tend to make men forget or deny his creative offices; all the more need is there, therefore, that we sometimes turn back to this wonderful creation story.

There are two observations that should be made introductory to its study: (1) God had to tell it through an inspired, yet human, scribe; and in language understandable by people who lived long, long ago—"The first chapter of Genesis is pure revelation. No human eye witnessed the scenes and events which it records" (Goodspeed and Welton). (2) Every age and every devout reader will gain from it a different view of God's creation acts. Jesus implies that revelation must be progressive (John 16:12).

III. Creation

Let us again be reminded that Genesis is a book of religion, not a scientific treatise. These opening chapters are a contribution to the spiritual instruction of humanity, not a lesson in cosmography and biology. "The intention of Holy Scripture is to teach us how to go to heaven, and not how the heavens go" (Baronius). "It is not by science that we can pass from nature to nature's God" (J. Arthur Thompson). Yet how wonderfully do the data of these chapters harmonize with the findings of science, even our vaunted twentieth-century science! For instance, we are coming to see what a paramount part light plays in both the physical and the organic realm, and the first divine fiat is, "Let there be light!"

"The six days of creation fall into two parallel sets of three, whose members finely correspond. The first set presents us with three vast empty tenements or habitations, and the second set furnishes these with occupants" (W. G. Elmslie).

IV. Man

In the fulness of time, when everything is ready for him, earth and sky and sea, and flora and fauna—environment and nourishment—*God makes man:* his masterpiece; the crown of creation. And in his own image; which "did not consist in erect form or features, nor solely in his intellect, nor yet in his immortality . . . but rather in the moral disposition of his soul" (*The American Commentary*). Campbell Morgan comments that man was not really in the image of God until God had "breathed into his nostrils the breath of life."

If Christ was the creative personality, back there at the beginning (John 1:3), surely he can again make us—new creatures (2 Cor. 5:17; Eph. 4:17-24). Moreover, he likewise makes men in his own image (Eph. 4:13).

V. Rest. 2:1-3

On the seventh day God rested. "Ended his work," or "finished his work" (R. V.) is an unfortunate rendering of the Hebrew verb used, which here conveys the meaning "to leave off." To avoid the literal sense that God worked at all on the Sabbath—which would be repugnant to a pious Jew—the Greek, Samaritan and Syriac versions of the Old Testament substituted "sixth" for the first "seventh" of verse 2.

That even the tireless Almighty should rest on one day of the week's seven has always mightily imposed upon humanity and awed our race into Sabbath observance. It might be said that this record in Genesis of God's resting has been a stronger commandment than the one that God gave Moses on the tablet of stone. The word "Sabbath" is not derived from seven, as is sometimes supposed, but from the Hebrew verb "to break off."

Practical Questions for Class Discussion

¶ Believing that God could have made the world and all things therein in a hundred and forty-four hours, if he had wanted to, why would you be inclined to think that he didn't? From Scripture? From nature?

¶ Scripture everywhere tells of God's activity; represents him as constantly doing things, creating, recreating, ruling, in transit (this in the Psalms). How then can godly people love idleness, or be lazy?

¶ Our Lord is sometimes designated "the Creative Christ." In what sense?

¶ Did God make things there at the beginning and then leave them to run themselves, like a clock wound-up? In other words, what is your idea of the "providence" of God?

¶ Do you think that all God's creation is "good," "very good"? (1:25, 31.) If yes, how do things get bad and ugly?

¶ What would be the social and racial implications of this creation narrative?

¶ What lessons might we learn from it as to man's treatment of animals? Trees? Vegetation?

¶ Of what in the gospel of Christ is this Genesis creation prophetic? And how does it apply to regeneration?

[1] For the sake of brevity we thus refer to *The Holy Bible: An Improved Edition,* published by The American Baptist Publication Society. Its Genesis is Conant's Bible Union Version, revised by Barnard C. Taylor.

Notes and Comments

Gladstone speaks of "That sublime and precious production, the first chapter of Genesis."

"*Genesis* is the seed-plot of the whole Bible."—*Martin Anstey.*

"*When did the creation occur?* How long ago? All that we can gather from the record itself is that the creation occurred 'in the beginning'; a beginning that was indefinitely long ago. And that is precisely what science affirms about it."—*David J. Burrell.*

Man's likeness to God: (1) A living, or immortal, soul; (2) an intelligent being; (3) with a conscience; (4) with a personality; (5) with a will; (6) with moral righteousness; (7) with affections. Not with any affection for evil, however—in his image!

"*God made the animals* to do each what it likes, without sin. But he made man to do more than what he *likes;* namely, to do what he ought."—*Charles Kingsley.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

God the Creator

Always have people wondered about the origin of the world. The generally accepted notion of the ancient Greeks was that before the world took form chaos existed. Chaos was "a confused mass of shapeless elements." Somehow or other these elements became consolidated and resolved themselves into the firmament, or sky, and the solid earth beneath. It is not recorded how or by what means all this took place. The early Greeks then proceeded to deify the sky by creating a god called Uranus, while the goddess of earth was named Ge, or Gæa. The offspring of the marriage of those two deities was Oceanus. This is not so fanciful as it may seem, for the rains that descend from the clouds do form the waters that make the ocean. There is a reciprocal influence.

Five or six hundred years before the birth of Christ, Greek thinkers began to discard the earlier mythological views. They realized that the physical environment could not be explained by gods and goddesses created at will to typify troublesome phenomena. Then many other explanations of the existence and composition of matter were offered.

Later philosophers developed various theories of matter. Locke (died 1704) declared matter to be unknown and unknowable. All that we do know is objects having qualities. An orange, for example, has taste, shape, color and so forth. These qualities have to belong to something, and that something is the "matter" of the orange. But I am not a philosopher; and even if I were, you would not want a lesson in philosophy.

The general idea of a gradual biological development existed long before Charles Darwin, but he convinced many scientists of the validity of the theory that "The various complex forms of the world as they at present exist have grown by gradual stages from much simpler and less complex beginnings, which growth can be traced, in general outline at least, by piecing together evidence that falls within the limits of our observation, and so can be scientifically defined or described" (Cunningham).

The Bible in Genesis handles the complexities of creation, matter, physical environment, sky and earth by the direct statement: "In the beginning God created the heavens and the earth." By divine fiat God provided light and a separation and confinement of water and land. Likewise was fertility of the soil established, and the appearance of "lights in the firmament of heaven."

The crown of the creative work of God was man made in his image. Male and female, blessed of God, were exhorted to be fruitful and multiply, replenish and subdue the earth, and have dominion over every living thing that moves upon the earth.

Can you think of the vast universe without a force, a cause, a will behind it? I cannot. You and I think of God. The wonders, beauties, marvels, dangers, doubts about, fears of, and faith in nature—these all stun our intellect. And sometimes they challenge our faith. It is not so much that God is in Genesis as it is that God is in our hearts.

Multiply? Replenish the earth? Subdue it? What says the economist, the sociologist, the statesman, the biologist, the theologian, the industrialist, the educator, the workman, the housewife? It must be that God has a long way for us to go yet.

Faith must route the sense of futility of life. Read with me from *The Peasants, Spring,* by Ladislas St. Reymont:

"Bylitsa continued, after a long silence: 'I remember the time when there were no more than fifteen peasants' farms in Lipka.' He moved his hand hesitatingly toward Roch's snuff-box, which the latter offered him at once, saying:

"'And now there are a couple of score.'

"'So the land must be divided again and again. Whether the harvest be rich or poor, the folk must always grow poorer. Ye cannot make the land to stretch. Yet a few more years, and there will be too little for us to live upon.'

"'In truth, we are straitened enough as it is now,' the smith's wife observed.

"'Yes; and when our lads marry, there will be no more than one acre apiece for their children.'

"'Therefore,' Roch said, 'they will have to go abroad.'

"'And what will they do there? Shall they clutch at the winds, and grasp them in their bare hand?'"

[1] Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity.*

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

God in Creation

Critics have criticized and philosophers have speculated on the literal accuracy of the early chapters of Genesis but when the dust has blown away from the storms they have caused we find left exactly our topic for this lesson, "God in Creation," and that is the main thing. We need this lesson today. We have gotten such a wrong outlook on life by thinking that it consists in things that we have missed the real truth that real life consists in doing and being. In teaching this lesson we may well stress the fact that we are living in God's world, and must fit ourselves the better to live in it.

The scientific world in which we have been brought up is a hard one. Many have blamed God and the laws of nature for what they could not otherwise explain. But according to Moses and John, "in the beginning" there was a good God and Christ who made this world for people to be happy in. We may well remind ourselves that God is the same yesterday, today and forever. His purpose then must be the same. He still wants people to be happy.

When God started his work of making —or as some commentators think, remaking—the world, it was a dark and hopeless place, confused and empty. Note that the first thing done was to have light come in. What a difference that made! God did not clean up the world first and then turn the light on. Many people say, "I will not become a Christian until I can be a better person." That is going at it the wrong way. First turn on the light of God and then see what is wrong. There is in the Gospel of John (1:5) a tremendously significant statement. Using a combination of modern translations the verse reads, "And the light shines in the darkness, and the darkness has never overpowered (or overcome) it." The light of the sun that was made to brighten the natural world has never gone out. Clouds and dust-storms hide it at times. The earth as it turns on its axis takes people out of sight for a part of the twenty-four hours of the day, but the sun is still there. The light of life that came into the world when God breathed his spirit into man and made him a living soul has likewise never entirely gone out. This is a marvelous

fact. Through all the ups and downs of the experience of the chosen people; through all their backsliding and sinful ways, that light still shone. Sometimes a lone prophet thought he was its only carrier, and went so far as to say God had withdrawn entirely from the house of Israel. He was wrong. Let us remember that when life seems dark and dreary, waste and void of any meaning or purpose. The same God who ordered light at creation rules the affairs of the big world and the more intimate needs of every life. He still has the same power to say, "Let there be light."

The first home came into being with the blessing of God on it. The first woman was not a helpmate but a "help meet" for him. A helper suited to his needs. That means vastly more than appears on the surface. It means that on women are placed great responsibilities. If man was made in the image of God, he needs help to keep him there. Women by their finer sense of spiritual values can often be real "helps" suited to the task. True, they sometimes fail—as is soon recorded in the story of that first couple—but that does not change the obligation.

Often poets, rather than historians, are able to express or interpret situations so that the heart is touched and the mind uplifted. Psalm 8, suggested for our devotional reading, fulfils this purpose. In it are repeated the two great ideas of the first two chapters of Genesis: God's glory in the created world, man's dignity in being put in charge of this wonderful world. If we can instil these two thoughts into the minds of people, life will take on a new glory.

When men and women really learn to worship the creator of all things, and recognize his true worth and majesty; when they realize that they are stewards of the greatest privileges in all the world, they will be ready to say with David, "O Lord, our Lord, how excellent is thy name in all the earth!" This attitude of mind will put new zest into life. God thought life enough worth while to prepare millions of years for it. He still has great ambitions to create here a more worth-while place to live in. He still wants men and women who will rule under him in that new realm. Those who accept life and its privileges as a stewardship are candidates for those high positions.

Dr. Hight C. Moore, in his comments on this lesson, calls us to (1) "Glorify the God who is Living; (2) Glorify the God who is Eternal; (3) Glorify the God who is Omnipresent; (4) Glorify the God who Gives Light; (5) Glorify the God who Gives Life; (6) Glorify the God who Entrusts."

The Lesson Illustrated

Susanna G. Fisher

SCIENCE AND RELIGION

And the Lord God . . . breathed into his nostrils the breath of life (Gen. 2:7).

Prof. Michael Pupin, of Columbia University, one of the world's greatest scientists, believed that science is the handmaid of religion, and that it is making us better Christians, and increasing our belief that the soul lives after the body dies.

Prof. Pupin's testimony should be reassuring to Christians who have had their faith disturbed by science-religion discussions. He writes:

"What new beauties are disclosed by science in the meaning of those words in Genesis, 'He breathed into his nostrils the breath of life and man became a living soul'!

"My religion does not contradict a single element of the religion which my mother and the people of my native village held when I was a boy. Science has simply brought me a higher, broader view of the Creator.

"That is the real pleasure of scientific work. The purpose of science is not merely to make material things, inventions to increase wealth and comfort."

LESSON II. APRIL 11. THE CONSEQUENCES OF SIN

Gen. 3:1 to 4:26. (Verses printed, Gen. 3:1-15)

GENERAL THEME: THE SIN OF ADAM AND EVE

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 1

KEY VERSE: The soul that sinneth, it shall die.—Ezek. 18:4

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

A Bible Message for Every Day

Monday. The Beginning of Sin. Gen. 3:1-6. Just don't enter into conversation with the devil! If you do, as likely as not he will—by suggestion at any rate—arouse your cupidity and your senses; and that's temptation.

Tuesday. What Sin Brought. Gen. 3:7-15. Shame, of course. Then the voice of God. But fortunate the sinner who is willing, like Adam, to listen to that voice.

Wednesday. Sin Is Universal. Rom. 3:9-18. It is easy to say that; but can you honestly say it without excepting yourself? Paul could—"No, not one!"

Thursday. Sins of the Flesh. Eph. 5:3-12. These bodies of ours—the flesh—are the masterpieces of God's creation (cf. last Sunday's lesson, and "in his own image"). What an awful sin, then, to defile—misuse—them!

Friday. Sin Revealed by the Law. Rom. 7:7-13. The truly godly man is honest with himself; doesn't want to delude himself; wants to be told just what he is, black and white. So he welcomes the searching of God—and the holy, sinless background of Christ Jesus.

Saturday. Individual Accountability. Ezek. 18:1-4. There was in Israel far too much hiding behind their nation's skirts in this matter of sinfulness. The prophets tried to bring sin home to the individual. Then Jesus emphatically did.

Sunday. Cleansing from Sin. 1 John 1:5-10. ". . . the blood of Jesus his Son cleanseth us from all sin!" Mrs. Montgomery's New Testament makes it more definite and timely: ". . . is cleansing us from every sin."

At the Threshold of the Lesson

We have to do here not with a naïve account of beasts and men in the childhood of the race, but with momentous moral problems, spiritual truths and vital human experiences. That they are embodied in a very simple, picturesque narrative has been of inestimable value to the world.

Life was intensely natural, but—accordingly—rude, bare, undressed there at the beginning, although it was Eden. Already sin was a part of that life—prophetic, one might say, of the continuing presence of sin in the human race. The devil is in the world—and God; the devil with his misleadings (temptations), and God with both his justice and his merciful provisions for fallen man. This is the first rudimentary, all-important lesson of religion. It stands here at the beginning of Holy Writ, in its Genesis, because one cannot go further in religion until one has learned it.

The story is pessimistic, disheartening; but it is not a tragedy, for it ends with the Protevangelium, the first Messianic prophecy. The devil's head will surely ultimately be crushed (3:15). "They (our first parents) bear with them from Paradise the Magna Carta of human history. . . The Protevangelium is a faithful miniature of the entire history of humanity, a struggling seed ever battling for the ultimate victory" (C. A. Briggs).

The Lesson Before Us

I. The Temptation. Vss. 1-5

Serpents were very common in Bible lands and times, some of them poisonous and deadly. Thus evil would naturally be associated with them and they would become symbols of the malevolent divinity. Its appearance, habits, and general uncanniness made the ancients attribute to the serpent wisdom, as well as slyness (Matt. 10:16). It was held in awe and was sometimes an object of worship. Bronze serpent idols have been found in Palestine excavations. Pictured with its tail in its mouth it was an emblem of eternity.

The devil—serpent—feigns ignorance, and righteous indignation. After his habit, he mingles falsehood with deceit (vs. 4): "You need not be afraid of dying from disregarding God's prohibition"—thus making God a liar—yet with a fine understanding of that forgiving mercy of God's that we associate with the word "repent" (Exod. 32:14; Amos 7:3-6).

After the push has once been given the serpent retires—the devil runs away, and leaves us to our folly, our sin—and our God.

II. The Fall. Vss. 6-8

Everything here is very typical, very true to human experience. Eve's temptation is just like every other that has followed down the ages. You can probably duplicate it in your own life; you can read it in tomorrow morning's newspaper. The starting-point is still God's "Thou mayest!" "Thou shalt not!" (2:16, 17.) The three stages: *Saw; coveted; took.* Like Achan (Joshua 7:21).

The two trees that stood in the center of the garden have already been mentioned in chapter 2 (vss. 9, 17). It appears that it was the divine plan that man should eat of both these trees, but under divine tutelage, that is, led up to them by God himself. Man's sin here, in addition to disobedience, consists in snatching these boons.

Knowledge, especially a knowledge of moral distinctions, brings only dissatisfaction, struggle, disillusionment, pain and shame—apart from God. This is the verdict of human experience. God would lead man heavenward, but would not have him scale heaven's heights by means of a Babel tower.

Woman is traditionally both easily tempted and the temptress; so pictured in literature, folk-lore and art. Her figure gets blended into that of the serpent! Yet Jewish and Christian womanhood has always resented—and justly—the hint that Eve was guiltier than Adam. The latter seems to have been a very willing *particeps criminis.* This is brought out by the laconic, "He did eat."

The enlightenment that now came to them brought shame; symbolical or expressive of moral shame, a revealed consciousness of guilt. Real shame is in a certain sense bound up with sinfulness. And the guilt always opens the ears to hear God's accusing voice. Hitherto they had been in the habit of walking with God in the garden in the cool of the day; now—it is the instinct of guilt—they hide from him.

III. Excuses; Judgment. Vss. 9-15

Those words "Where art thou?" have become proverbial, an everlasting formula of divine accusation. Our first parents' defense likewise has a familiar sound: Excuses and a shifting of responsibility and of guilt! Adam tries to put the blame directly upon Eve, indirectly upon God. Eve in turn "passes the buck." It is all very childish; but very human!

The degraded serpent was to be a reminder of God's hatred of sin. To crawl is bestial, to walk upright human. There must forever be enmity between the devil and man.

The sentences upon Adam and Eve were disciplinary rather than punitive. God would have had it otherwise, but because of sin even honest toil and worthy motherhood involve pain, sweat, thorns, thistles. We cannot get around the fact that suffering invariably follows wrong-doing. No longer could man possess the God-image manhood in Paradise. He must be driven out into an unlovelier, harder world, there to work out his salvation. But one day the seed of woman will come to crush the serpent's head!

Practical Questions for Class Discussion

¶ Give, in illustration, instances where men have been tempted: by suggestion; by exaggeration; by the insinuation that God is unfair.

¶ Does a fine sense of the distinction between right and wrong conduce to a care-free, happy life? Or do you think that "Where ignorance is bliss 'tis folly to be wise"?

¶ To what extent does intelligence increase a man's responsibility for the wrong he does? What do courts of law say about this?

¶ How does Jesus express the truth of verse 10? ("I hid myself, because I was naked"—guilty.)

¶ What is your opinion of the confessions of Adam and Eve, as confessions go? What do you think of the proverb "Who excuses himself accuses himself"?

¶ Have you heard the remark, "If I'd had a different sort of wife (husband), I'd have done better" ("got ten along better"—"wouldn't have made such a failure of it")?

¶ In an ordinary marriage, which has the greater power to drag down, or to lift up, the man or the woman?

Notes and Comments

"He (man) insists on buying his own experience, in spite of the divine warning, only to find that he has purchased it at a ruinous cost, and that conscience awakens when the sin is irretrievable. —*Peake.*

Forbidden fruit a flavor has
That lawful orchard mocks;
How luscious lies the pea within
The pod that duty locks!

—*Emily Dickinson.*

The tree of knowledge was a concrete representation of that fundamental distinction between right and wrong which lies at the basis of all responsibility. The tree of life was an emblem and pledge that undying life would be continued to them while they remained in communion with God. They were ex-

elled from Paradise because it was roper that, having forfeited the thing gnified, they should henceforth be de-arred from the sign."—*The American ommentary.*

"*If we are to live the life he (Jesus) ved,* we must recover his attitude to-ard sin. We must face the facts as he faced them and deal with them as he dealt with them, and first of all in our-selves."—*William Adams Brown.*

"*There is a sorrow for sin that means death.* There is a sorrow for sin that worketh life. Which is yours? 'Choose ye this day'—which: life, or death." —*Gipsy Smith.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE SIN OF ADAM AND EVE

Adam and Eve had everything—almost erything! "Of the fruit of the trees the garden we may eat: but of the uit of the tree which is in the midst the garden, God hath said, Ye shall not t of it, neither shall ye touch it, lest die."

Only one prohibition. Eat freely, *ex-pt* the fruit of the tree in the midst of e garden. It is characteristic of right-usness that it has limitations. Sin is ot burdened by traditions, counsel, stan-rds, or fear of results. There is no ee in any garden from which sin may ot pluck fruit. When righteousness ersteps it is no longer righteousness. becomes sin, and as such is unfettered. ut there are penalties for sin. That is nat this lesson is about.

However various the doctrinal opin-ns about sin, it is very obvious that edience to God's law is the test of nduct. God told Adam and Eve to ay away from that one tree in the dst of the garden. "Do not eat the uit. Do not touch it. If you touch it, u will die." The tempter said enough start the woman to indulge in ration-zation. Eve said to herself: "It is ange that I have not noticed before w how beautiful that one tree is. Its uit must be delicious; and if I eat it, shall have a new kind of wisdom." e ate. Adam ate. The penalty fol-ved.

The right to immortality was the price d. The pleasure (?) was now theirs trying any and all trees. McFadyen raphrases:

'Sin shall go on from age to age, uggling with man for the mastery, and n shall be wounded as he tramples on it; but he shall crush it in the end. oman, as mother and wife, shall have rows many to bear. Man shall have wring his sustenance from the stub-rn earth in fierce struggle that will ng the sweat to his brow, and in the l he shall return to the dust whence he ne."

The practice of sin dulls conscience l distorts values. Arthur T. Hadley's y, in *Standards of Public Morality,* applicable. He refers to "the mental tude of the little girl who saw a pic-e of Daniel in the lion's den, and whose sympathies were excited, not so much by the danger or probable fate of the prophet, as by the disadvantageous position of a little lion in the corner, who, as she said, probably wouldn't get any-thing.

Sin is like an automobile in that one has to pay a good price for it in the be-ginning, and then has to maintain it. What can one buy with sin? Judas bought agonizing remorse, leading to suicide and a despicable niche in the gal-lery of history. Benedict Arnold passed the betrayal of his country over the counter of war. Given a little time and an acid appraisal of the transaction, Arnold found that he had bought the contempt of both Americans and British, and a restless, dissatisfied, uneasy exis-tence.

In George Eliot's *Romola,* Tito pos-sessed beauty, grace, charm and ability. To all his obligations, including that in-volved in the love of a noble woman, he was faithless. He bought temporary fame at the price of a lashing conscience, that whipped him to suicide in the swift current of the Arno.

It has been said that God and nature cannot afford to permit sin to prosper. It should be noted, however, that sin often does prosper—temporarily. The values of righteousness are both tem-porary and eternal. Sin concentrates on the issues of less importance and over-looks the great big values. Sin goes after the rabbit and misses the gold, to illus-trate which I quote from Newell Dwight Hillis' *Faith and Character.*

"Recently I was in the South lectur-ing. There a man told me of a strange incident. One cold morning last winter a little boy found the track of a rabbit in the snow. Following the dog, the boy soon tracked the rabbit to a hole. Dig-ging long, the child at last tired of his task, and knew bitter disappointment. But in tearing up the soil the boy and the dog unearthed some bits of shining ore, which the child carried away in his pocket. One evening, several days later, the father pushed his spectacles up, dropped his paper, and watched his boy, who was playing with some pieces of stone and ore. Something in the glint caught the farmer's eye. Stooping down, he picked up the ore and sat long looking at it. The longer he looked the more he became interested. After a while he arose and took down a volume of his encyclopedia. The next morning the farmer drove to the village and con-sulted with his banker and the school-teacher. The next day the professor of mineralogy from the state university ar-rived at the farmer's house. When a month had passed by, the pieces of zinc and lead that the boy and his dog had digged up had culminated in a check that represented fifty times the former value of that farm.

"But what about the boy? Oh, this boy still cried whenever he thought about the rabbit. He could not understand that in losing the little thing he had gained what was ten thousand times more important, the released mortgage, happy parents, and the possibility of education, a good start in life, travel, influence over his fellows. All he could think about was that he had to give up that form of pleasure called tearing to pieces a little four-footed animal. And men are only boys grown tall."

"We are haunted by an ideal life," said Phillips Brooks. *That* let us pursue. Faithfully and honestly visualizing what obedience to God's law means to us, let us forego the rabbits, keep away from the tree in the midst of the garden, and revel in the blessed opportunities of righteousness.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

THE CONSEQUENCES OF SIN

The Adult Topic for our lesson sug-gests that sin has more than one conse-quence. Just what is a consequence? Webster defines it as "a natural or neces-sary result . . . contrasted with mere sequence." There you have it. Sin has inevitable results. They do not just happen; they have to be.

This story of the sin of our first parents has become so familiar to Sun-day school teachers and pupils that for many it has lost its sternness. The at-tention we have given to the trappings of the story has lessened the stark reality of the offense. The question of the entrance of evil into the world has puzzled many wise people, ever since men began to think. We should rather be concerned with attitudes toward sin and its conse-quences.

1. *We may look on sin as men see it.* Nowadays sin is regarded with a great degree of allowance. The record does not explicitly tell us that Adam and Eve were afraid of what they had done while they had only themselves to consider. To be sure, they were ashamed of them-selves—not of each other, but of them-selves—yet it did not appear to trouble them much until they came in contact with God. If we compare our wrong-doing with that of others, we shall prob-ably regard sin lightly. There are plenty of people who are doing much worse things than we are.

2. *We may look on sin as God does.*

Then we see how terrible it is; then and only then does it shock us; then we know: "Sin is always and everywhere folly, devastation, disorder, death, a poison in the heart, an opiate in the will, a madness in the brain, a black darkness that invests man's whole moral being, the sum of all cruelty and terror, and tragedy."[1] Sin is such a terrible thing that God had to go the limit to save men from the results of it, death. Calvary was God's answer to sin.

3. *How does sin affect the sinner?* According to our story—borne out in observation anytime, anywhere—he is ashamed and afraid of God, and wants to put the blame on someone else. Who is your boss? Think carefully and you will find that it is yourself. You do pretty nearly what you want to, do you not? Perhaps for a period of each day you do as someone else wants you to, for a price; but even at that, our assertion still stands, you are your own boss.

In Genesis 4:6, 7 there is a striking example of the effect of sins of the mind on the face. "'Why are you furious?' said the Eternal to Cain. 'Why are you downcast? If your heart is honest, you would surely look bright. If you are sullen, sin is lying in wait for you, eager to be at you—but you ought to master it'" (Moffatt). That is a sobering thought. If our faces are sullen or downcast is it because we are indulging in some secret sin? Remember that Jesus taught that wrong-doing planned in the heart is as bad for the person as though he actually did the thing.

When we realize the full meaning of this we see what sinners we all are. Who among us has not thought, planned, desired some wrong thing? Anyone who knowingly does wrong, sins. Anyone who neglects a duty, knowing it to be a duty, sins. It is the purpose in the heart, not the act itself, that makes the sin.

For this reason probably the greatest sufferer from anyone's sin is the person himself. Likewise, the greatest contribution any person can make toward taking sin out of the world is to see that it is taken out of his own heart. Jesus said, "First take the beam from your own eye."

4. *How does our sin affect others?* "No man liveth unto himself"—in either his good life or his bad. Sins of the fathers (and mothers) are visited on the children. Sins of grasping employers are visited on the men and women who work for them—and on the children in the homes of those workers. Sins of the worker who is not loyal to his employer, and does not give honest effort to the man who hires him, are visited on many others. Others suffer when we fail. Our sins—besetting or trifling—have an effect on others. Robbing God, or our neighbor; living on the level of ordinary worldly people when Christ expects us to live in an *extra*-ordinary way; failing to give our testimony to the power of Jesus; even the sin of doing nothing (which Jesus condemned severely), all these have an effect on others.

Truly, the consequences of sin are great and far-reaching. Perhaps the class would like to discuss what consequence of sin seem most terrible. Let us also bear in mind that just as God prepared a way out for the two in Eden by taking the life of an animal to clothe them, so he has prepared a way for us to escape the full consequences of our sins.

In the National Preaching Mission, held in many centers of the United States in recent months, thousands have signed a pledge to attempt to carry Jesus' plan for living into all walks of life. Think for a moment what that will mean. These eager disciples will live in their homes and communities with a determined purpose not to let sin rule over them.

[1] Robert G. Lee, in *Christian Century Pulpit.*

The Lesson Illustrated

Susanna G. Fisher

Our High Companionship

In the sweat of thy face shalt thou eat bread (Gen. 3:19).

Get leave to work!
In this world 'tis the best you get at all;
For God, in cursing, gives us better gifts
Than men in benediction. God says,
"Sweat
For foreheads!"

. . . . . .

After Adam work was curse:
The natural creature labors, sweats,
and frets.
But after Christ, work turns to
privilege,
And henceforth, one with our humanity,
The Six-Day Worker, working still in us,
Has called us freely to work on with him
In high companionship.

—*Mrs. Browning.*

If thou doest not well, sin lieth at the door (Gen. 4:7). An English missionary, speaking to a Hindu crowd, told this parable:

"A deadly serpent entered the house and made its abode in a hole in the wall. The family was greatly alarmed, and the neighbors came running to know what was the matter. 'A snake, a deadly snake, has come here to live! Oh, what shall we do?' Said one, 'Have the house thoroughly whitewashed.' Said another, 'Have it painted, too, and send for a carpenter to mend all the doors and windows.' Said a third, 'Send for a Brahman to utter a *mantra*' (sacred voice in Sanskrit). Well, the house was whitewashed and painted, and the learned Brahman came and repeated the *mantra;* and the family, reassured, ate, drank, and slept in the house in peace. About a month afterward, one dark night wl all were asleep, the snake came out its hole and bit the father and he di Two nights after, the reptile bit the s and he died too. Brother, do you kn the meaning of this parable? The ho is the body, the hole in the inner w is the heart, the serpent is sin. By your washings and daubings and ce monies you will no more get sin out your heart than they got the serpent of the house. Christ is the only remed

His Blood Will I Require at Th Hand

Am I my brother's keeper? (Gen. 9.)

A captain of an ocean vessel sav signal of distress some distance off. glass was turned on the spot, and it seen that there was only one man o piece of wreck. To go to his rescue ship would have to be stopped turned back in her course, losing m time. "No," said the captain, "s other vessel will pick him up." speeded on and was in port in good t and was recommended for his swift sage. But he could not get out of mind that signal of distress out t on the wild seas, and the sight of one man left there to perish. By day by night that picture haunted him. we are hurrying on these busy days we see no signals of distress on broad sea? Do we hear no cries f souls that are out on the bitter wa Do we turn away from our ease, pleasure, our money-getting, our ambitions, to carry rescue to those that are perishing? Or do we hurr and say that we have no time for t things, no time to save our brother time to lift up the fallen, no time to away a tear? If we do not turn to help or save, may not our de sorrow in the future be the cries o tress unheeded?—*Selected.*

The Temptation to Hate

And Cain was very wroth, and countenance fell. . . And it came to when they were in the field, that rose up against Abel his brother, slew him. (Gen. 4:5, 8.)

The temptation to hate is a searching and subtle one. There never been any abrogation of the mand which states that the Chr man is to love his enemy. It still s Of course it has never meant tha follower of Christ is called up overlook offenses against justice righteousness and truth; it has meant that the Christian must not a passion against evil and aim overthrow and destruction with s and unalterable purpose. But i meant, and it still means, that th lower of Christ, as a man among is a center of love and not of hate his life, just as Christ's life, prea gospel of reconciliation and fell and brotherhood.—*Christian Guard*

Lesson III. April 18. THE SCIENTIFIC BASIS OF TEMPERANCE

Gen. 13: 13; 19: 23-25; Deut. 32: 31-33; Prov. 23: 29-32

General Theme: THE EFFECTS OF ALCOHOLIC BEVERAGES

(The Scientific Approach to the Liquor Problem)

[This lesson written by Kenneth C. MacArthur, M. A., B. D., Sterling, Mass.]

Devotional Reading for the Opening Service: Isaiah 5: 11-14

EY VERSE: At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23: 32

Genesis 13: 13; 19: 23-25

13: 13 But the men of Sodom were cked and sinners before the Lord ex-edingly.

19: 23 The sun was risen upon the rth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom d upon Gomorrah brimstone and fire om the Lord out of heaven;

25 And he overthrew those cities, and the plain, and all the inhabitants of e cities, and that which grew upon the ound.

Deuteronomy 32: 31-33

31 For their rock is not as our Rock, en our enemies themselves being dges.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

Proverbs 23: 29-32

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

Bible Message for Every Day

Monday. Intemperance in the Com-unity. Gen. 13: 13; 19: 23-25. The oral corruption of Sodom led to the struction of the city—in spite of their aterial prosperity. Although they dwelt a "well-watered" plain, like "the rden of the Lord," their wealth did t save them in a time of crisis. So modern times ease and luxury tend ward sensuality.

Tuesday. Intemperance in the Nation. eut. 32: 28-33. National disaster came on the Israelites because of their fail-e to recognize the righteousness of od. How many political leaders there e in every nation today who neglect e moral law! They are to be con-mned on rational as well as religious ounds: "There is no understanding them."

Wednesday. Physical Effects of In-nperance. Prov. 23: 29-32. Like the ebrew wise-man of old, sensible per-ns today recognize that alcohol is bad r the body and the personality. Loose k, quarrels, unhappiness result from nk. This passage well brings out its idious character. The taste seems easant, but it ends in bitter regret.

Thursday. Wine and Wickedness. osea 4: 6-10. The prophet denounces e sins of the priests, whose example fluences the people for evil. Wine s. 11) leads them into the immoral actices of the heathen religion.

Friday. The Drunkard's Doom. eut. 29: 19-24. The evil effect of idol-y upon the individual and upon the tion, described in this passage, finds modern counterpart in the physical d moral decay of the person who is a victim to the liquor habit and in the deterioration of the life of society.

Saturday. The Great Destroyer. Isa. 5: 11-14. Isaiah does not mince words in describing the disgraceful condition and the terrible destiny of the people whose ruling class are slaves of strong drink.

Sunday. Victory Through Christ. Eph. 5: 14-21. This passage begins with a quotation which is probably from a hymn of the early church. It suggests the truth that in the light given by Christ one may acquire that true wisdom which seeks satisfaction in the higher rather than lower things of life.

At the Threshold of the Lesson

The title of this lesson, "The Scientific Approach to the Liquor Problem," is a reminder that very often the approach is anything but scientific. Wets and Drys alike often are so stirred up by strong feeling for or against liquor that they do not seek calmly to get the facts and to form an impartial judgment on that basis. Argument that ends in heated denunciations is not likely to be convincing.

We shall win more people to a right attitude by being fair-minded, looking at both sides of the question, and presenting clearly the evils of the drink habit.

Let us avoid the merely negative attitude of "Thou shalt not" and base our objections to alcohol on the Christian principle that anything is wrong that interferes with a more abundant life and the development of a finer character in the individual and in society.

We need to recognize that there are good people who drink; that in many countries alcohol is regarded in the same way as most Americans do tea and coffee; and that the use of liquor is identified by many people with sociability and good fellowship. There is a strong social pressure, in many circles, in favor of drinking. The arts of advertising are employed to picture handsome young people drinking together, as though it were beneficial.

The Bible clearly sets forth the evil consequences of intemperance; but a Christian's opposition should be based, not so much on proof texts, or specific passages of Scripture, as on his reasoned conviction that alcohol is against the things for which Christ stands in personal character and in social righteousness. Liquor is certainly not among Paul's "whatsoevers!" (Phil. 4: 8.)

The Lesson Before Us

I. The Economic Objection

No student of the general subject of alcohol can afford to neglect the carefully documented scientific work entitled, *Alcohol, Its Effects on Man,* by Dr. Haven Emerson, professor of Public Health Practise at Columbia University. While it is devoted largely to a consideration of the physiological and psychological results of the liquor habit, it also deals to some extent with the economic aspects e. g., "At prevailing prices for milk and for bottled beer in our cities today the calories in beer, such as they are, cost about four and one-half times as much as an equivalent number of calories of a better quality of milk."

This book states that "highly qualified students of the effects of alcohol on man in this country and England have demonstrated, without question, evidences of intoxication, of a degree to interfere seriously with industrial efficiency and prove a menace to person and property, from moderate amounts of beer containing three percent of alcohol by weight."

"Particularly among wage-earners, with barely subsistence incomes, expenditures of five to ten percent of their incomes for alcoholic beverages—which is the usual experience where there is no serious or effective interference with the liquor business—constitute so much of a drain upon family resources that shelter, clothing, food and rest are sacrificed." This obviously increases the danger of tuberculosis and other diseases.

It is said that in Great Britain the cost of alcohol is nearly fifty percent more than the receipts from the passenger and freight traffic of the entire rail-

way system. More than twice as much is spent for liquor as for bread. In the United States in prosperous times fifteen to twenty-five percent of the beneficiaries of charities are poor because of liquor.

Emerson points out that "there is no other large industry in which so few men are employed per $1,000,000 invested." Also, "the chief economic disadvantage of alcohol is in the costliness of those social and individual expenditures necessary to care for persons damaged or made dependent in some degree by alcohol; in the hospitals, jails, asylums, correctional institutions and almshouses where one finds the results of alcoholism in abundance."

In spite of the extravagant claims of the Wets that repeal would bring prosperity, it is clear that alcohol that lowers efficiency, increases accidents and pauperism, and diverts purchasing power from commodities of real economic value is a liability, rather than an asset, to a nation, and we are not surprised that such distinguished economists as Prof. Thomas Nixon Carver of Harvard, and Prof. Irving Fisher of Yale, oppose the liquor traffic.

Church people should emphasize this point, not only because it is unjust for abstainers to have to pay part of the cost of liquor in taxes, but also because Jesus enforcd economy in his words: "Gather up the fragments that remain, that nothing be lost."

II. The Health Objection

Good health is one element in Christlikeness, since there is no evidence that Jesus was ever sick, and Christian sympathy calls for the overcoming of disease. There are still many people who think liquor is good for the health, but a great mass of medical testimony indicates that it has bad effects on the body. Rather than serving as a stimulant, it is a narcotic which, by depressing the higher centers of the brain, removes inhibitions, so that people do many foolish things harmful to health and morals, which they would not do if sober.

It does not help one to resist infection, but weakens resistance. It is not advised by physicians as an article of diet for healthy persons of any age.

It slows muscular and nervous reactions from five to sixty percent. This increases the danger of accidents from machinery, automobiles and airplanes. It is a commonplace that "alcohol and gasoline don't mix."

By weakening self-control, it leads to licentiousness, and infection with the diseases which usually attend immorality.

In addition to the evidence afforded by the doctors as to the effect of alcohol on the human body, we have that offered by insurance men and by athletic trainers. The former, having information based on millions of lives, tell us that total abstainers live longer than drinkers. It is, of course, true that some heavy drinkers develop a degree of tolerance to alcoholic poison and live long, but one's chances of a long and healthy life are much better if one leaves it alone.

Among the well-known coaches and athletes who forbid alcohol might be named Knute Rockne, Connie Mack, Alonzo Stagg, Clarence De Mar, Helen Wills Moody, William Tilden, Jack Dempsey, Eugene Tunney, and Amelia Earhart. When Lindbergh landed at Le Bourget, near Paris, after his famous flight across the Atlantic, he declined wine and asked for a glass of milk.

III. The Moral Objection

But Christians are more concerned with character than with wealth or bodily health. On scientific grounds a damning indictment can be drawn against liquor, since it releases the personality from the higher controls of reason and conscience and leaves one free to follow impulses which are often bad for the drinker and for others. The drunkard has a false and temporary sense of well-being; he feels "he is sitting on top of the world"; his cares are forgotten; he may freely indulge in either lust or anger; he becomes the slave of evil habits, his character deteriorates, and his life is ruined. No one can estimate the immense mass of shame and misery which his family and friends have to suffer.

IV. Why Do People Drink?

Sociability plays a large part. Colleges have perpetuated the tradition of alcohol and good fellowship in their "stein songs," in "Here's to Johnny Harvard; fill him up a full glass," and "Here's to good old Yale, drink her down." We must encourage good times without this dangerous element.

Misery often leads to a desire to drown one's sorrows in drink. Here is a renewed reminder of the need of social reform, higher wages, wholesome recreation, popular athletics.

Advertising continually preaches in periodicals and over the radio that liquor is a normal part of happy, successful living. It does not portray the filthy "old soak" lying in the gutter, nor the ruined men and women who are the fruits of the liquor business. Some serious students think that if the government controlled the business, as in Sweden and Canada, and eliminated the profit motive, the evils of "the trade" would be greatly lessened. But this view is discredited by the experience of some of our states, where such state control is already in force.

V. What Can We Do?

1. *Education.* We must train children and young people in the family, the church school, and the public school to know the disastrous consequences of the liquor habit.

2. *Legislation.* Laws are powerless without the substantial support of public opinion, but they may well follow the educational process. Even if national prohibition is at present inadvisable, w can carry elections in smaller goverr mental units to banish the saloon, b whatever name it may be called.

3. *Religion.* Paul recognized th human motives that lead to drunkenness the desire for relaxation, the escape int a larger freedom, the forgetfulness c trouble, but he recommended spiritu rather than alcoholic intoxication, if w may so put it: "Be not drunk with win wherein is excess ('profligacy') but b ye filled with the Spirit."

Practical Questions for Class Discussion

¶ How is the present capitalistic syste related to the liquor business?

¶ A popular young professor, with h baby in his arms, was killed by drunken driver—who turned out be one of his own students. Tl student was heart-broken when l became sober. Who was responsib for this tragedy? The young mar His parents? His home churcl His fraternity? The college autho ties? The government?

¶ How can we develop the moral cou age that will enable young people say "No!" in the face of ridicu when urged to drink?

¶ Even if you think you can safely dri what is the effect of your examp on others?

¶ Should we require a pledge of to abstinence of all church-members?

Notes and Comments

"We may repeal Prohibition, but cannot repeal the liquor problem."—*Se ator Capper.*

"Only as the profit motive is eli nated is there any hope of controlli the liquor traffic in the interest of a cent society."—*John D. Rockefeller, J*

"Alcohol, although in a strictly limi sense it can be spoken of as a fuel foo stuff, is in no sense, under conditions health, necessary or desirable as a foo —*Dr. Haven Emerson.*

"Alcohol is the best salesman and p curer known, and is a constant and ess tial stock in trade for the promotion prostitution."—*Dr. John W. Churchm*

"A mother answered her child's obj tions to her cocktails with "Mind y own business." The usual retort o guilty conscience.—*Emma L. Bene Transeau.*

"That alcohol has some of the pro ties of a food, but not the rest, w its predominant effects are poisono sums up accurately the results of ancient controversy. . . Moderate dri ing does at least as much harm as dru enness. . . Beer and light wines poison us and have poisoned us whisky does. . . Medically and soci the case against alcohol is just as cl as the case against opium."—*Dr. Rich C. Cabot, of Harvard University.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE EFFECTS OF ALCOHOLIC BEVERAGES

The curse of intoxication is the resulting irresponsibility. The sight of a man who is drunk, it would seem, should be enough to warn away from the cups any thinking, self-respecting person.

Here is a true incident that came under my personal observation. It happened in the lobby of a well-known hotel in Washington. The principals in the story are known to me by personal and official contact. Mr. A—— was being very seriously considered for an important government position. Mr. B—— had the power of appointment. Mr. A—— with four friends, all in a state of intoxication, went into the public place, met Mr. B——, and indulged in antics supposed to be "funny," but in fact disgusting. Mr. B—— himself is a moderate user of light liquor. Mr. B—— said the next day: "Mr. A—— will positively not be appointed. I do not object to a moderate use of liquor, but I can have no confidence in a man who cannot control his appetite." Regardless of Mr. B——'s own attitude toward drink, all will recognize his right to withhold trust from a prospective appointee who lacks self-control.

A college classmate said to me: "I attended a few class reunions, but I do not go any more. I cannot stand the sight of my former associates making fools of themselves in drunken meetings, doing it all in the name of class and college sentiment. It makes me sick."

One of the most important considerations before the youth of today is the attitude toward liquor. Only those who do not care to face facts will claim that our customs are not changing. The use of liquor is becoming more frequent, but the results remain the same.

It is often charged that the difficulties and problems of the youth of today are accentuated by the inconsistent behavior of their elders. If fathers and mothers are not demonstrating self-control and a quest of the spirit, by what sort of alchemy do they expect their sons and daughters to seek that which appears to older minds to be valueless—or at most the mere matter of lip reference?

"Do not be deceived. God is not to be sneered at. *A man will reap just what he sows.* The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the Spirit." "Wine is a mocker, strong drink a brawler; none who reels under it is wise." Let us seek wisdom.

There is one sure way to avoid the baneful results of indulgence in spirituous drink: Do not touch it. Temperance means self-sacrifice? Exactly. It always has and it always will.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

THE EFFECT OF ALCOHOLIC BEVERAGES

Today both young and old demand facts rather than emotional appeals. In this question of alcoholic beverages they want to know the why of the objection to them. Both groups need more scientific temperance education.

"Slowly but surely thoughtful men and women are coming to the definite conviction that the approach to the alcohol problem must be educational. It is a fact that government policies and public opinion reflected the intensity of fundamental education on the alcohol problem during the past century. In the 80's and 90's of the nineteenth century the emphasis laid upon the teaching of scientific temperance in the public schools and in the Sunday schools resulted in profoundly impressing the youth of that period. The school-children of those twenty years became voters during the first twenty years of the present century. They emphatically left the impress of their convictions on social life, government, and public opinion. Scientific temperance instruction was largely responsible for outlawing the liquor traffic in tens of thousands of local communities, two-thirds of the states, and finally in the nation as a whole during the twenty years following 1900. When the temperance movement began to assume a militant political character, scientific temperance education was lessened. This was a mistake. Had fundamental education on the alcohol question kept pace with political temperance developments during the first quarter of the present century the temperance-reform history of recent years might have been different." [1]

Many thinking people are believing that we must do in this country educational work similar to that of Great Britain. Because of the suggestive propaganda of the liquor interests our people have gained the impression that alcohol used in moderation is not harmful. This is not true. It would seem that soon our government must take a hand in teaching temperance, or abstinence, because the problems and expenses of liquor-drinking are getting so serious. The care of alcoholics and the crimes of drunken driving are becoming tremendous. Great Britain provides a *Hand-book of Suggestions on Health Education* for teachers. Among the effects of alcohol in the human body is noted:

1. Blunting of self-criticism; shown in inaccurate workmanship in mathematical calculations, or in such handwork as shorthand and typewriting. This blunting is also shown in disregard of occurrences and conditions normally requiring caution of act and word, and in an impaired sense of the passage of time. Talkativeness, quarrelsomeness and an argumentative frame of mind are other results of this blunting.

2. Interference with the performance of skilled movements. This is indicated by clumsiness of behavior, the slurring of words, and by insecure muscular control.

3. Senses of hearing, taste, touch and vision are blunted.

4. The display of the primary emotions. Anger at one moment may be followed by affection. There may be boisterousness and depression, laughter and tears.

5. Alcohol dulls first the higher intellectual faculties.

6. Alcohol is a narcotic, not a stimulant. It dulls the pain, stills the conflict—but the cause remains.

The worry of the business man is hushed simply because alcohol has blunted the fine edge of perception in many directions. The pain of the backache passes temporarily because the sensitive nerves have been doped. The lad "sees life" because he has blunted his vision and lost his ideal. The dinner party is "free," because so often dignity passes with the relaxation of restraint.[2]

Perhaps the most noticeable effect of sense blunting is the tremendous increase in drunken driving and the terrible loss of life caused thereby. Dr. Richard C. Cabot points out that "It should be emphasized that these automobile accidents are due to the moderate —what is ordinarily called temperate— use of alcohol, in amounts that would not disturb a man's speech or power to walk. It is noticeable in no way until he comes to the handling of such a machine as an automobile, which demands quick and accurate cooperation of eye and hand, the accurate coordination which is upset even by a moderate and temperate use of alcohol." Plainly a drunken driver is not necessarily a drunkard in the usual sense of the term.

Howard E. Hamlin calls ethyl-alcohol a narcotive poison much more dangerous than methyl (wood) alcohol. The latter blinds a person, but the former destroys the judgment, reason, emotions and senses. Alcohol enters the blood totally unchanged and acts on the tiny cells of the liver, heart, brain and nerves. It burns up slowly in the body. For students it makes bad records. Helmholtz, a noted German physiologist, put it, "The smallest quantity of alcohol

[1] Adapted from "The Massachusetts Issue"; article by Ernest H. Cherrington; November, 1936.

[2] Adapted from "Alcohol: a Psychological Problem," distributed by Social Service Committee of Northern Baptist Convention.

scares away ideas." In athletics it lengthens the "reaction time," thus delaying the start and movements in a race or game. It unfits a man for driving a car but it absolutely prohibits him from being an aviator or an engineer on a railroad. It shortens life and increases the death-rate. Dr. Somerville Hastings, minister of transport of Canada, said, "How much safer the roads are when they are dry; how much safer they will be when the drivers are dry, too."[3]

[3] Adapted from "Alcohol Talks to Youth," a brief scientific discussion.

The Lesson Illustrated

Susanna G. Fisher

Effects of Beverage Alcohol

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine (Prov. 23:29, 30).

All temperance legislation for the past quarter of a century has been prompted by and based upon the scientific findings as to the effects of alcohol upon the human system. These findings have increasingly pointed to the conclusion that beverage alcohol should be classed with narcotics, and therefore placed in the category of drugs, prohibited for public use except on physician's prescription. Briefly stated in terms of dispassionate investigation, the fourfold conclusion of science, by countless experiments, reveals that: (1) Alcohol is a narcotic; (2) alcohol is a heart-depressant always, and a deterrent of every normal bodily function; (3) alcohol is a habit-forming drug; (4) alcohol is a dehydrating protoplasmic poison. These latest scientific findings include in their indictment not only the more heavily alcoholized drinks such as whisky, but not less definitely the mildest wines and beers. The most serious fact of the whole problem is that the real social menace of alcoholic liquor lies in the use, not merely the so-called abuse, of intoxicants by the average man. We condemn "drinking driving" as well as "drunken driving."—*American Business Men's Research Foundation.*

Why Science Classes Beer with Other Liquors

Their wine is the poison of dragons (Deut. 32:33).

The American Business Men's Research Foundation suggests further that, far more important than the flood of brewers' propaganda is the simple but accurate scientific comparison of the alcoholic content of three principal classes of these beverages, viz.:

In 2 bottles (one quart) of 4% beer are 8 teaspoonfuls or 1¼ oz. of alcohol

In 1 bottle (one pint) of 8% wine are 8 teaspoonfuls or 1¼ oz. of alcohol

In 3 "fingers" (3 ounces) of 42% whisky are 8 teaspoonfuls or 1¼ oz. of alcohol.

Commenting upon these facts, Dr. Walter R. Miles, Ph. D., and Professor of Experimental Psychology, Yale University, according to the Foundation epitomizes his own extensive findings in this field with the deduction that no appreciable amount of alcohol may be taken without correspondingly injurious effects, and Doctor Miles later adds:

"Effects even from small doses—for example, 78 c.c. absolute alcohol in 2.75% by weight beer, were of a kind to interfere with industrial efficiency or prove a menace to person and property."

Beer, therefore, asserts the Foundation, thus accurately classed by science with other liquors as an alcoholic beverage, "must be regarded for what it actually is, an intoxicant of a progressively harmful character; its so-called 'moderate' use in itself a potential danger to others, and for these reasons a habit of complete abstinence from beer as well as from other liquors is recognized as not only a physical and moral asset, but the only certain safeguard from the lure of alcoholic indulgence."

Lesson IV. April 25. DELIVERANCE THROUGH OBEDIENCE

Gen. 5:28 to 9:28. (Verses printed, Gen. 8:20-22; 9:8-17)

General Theme: THE OBEDIENCE OF NOAH

Prepared by Mitchell Bronk, D.D.

Devotional Reading for the Opening Service: Psalm 23

KEY VERSE: By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.—Heb. 11:7

8:20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9:8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

A Bible Message for Every Day

Monday. God's Promise to Noah. Gen. 8:20-22. There have been droughts, severe ones, and man and beast have often been smitten; but still the earth is green, and upon it live many happy creatures.

Tuesday. The Covenant of the Rainbow. Gen. 9:8-17. When we were little children we never saw a rainbow without thinking of Noah and his ark, and the meaning of it all. Alas! how often grown people forget the parable of the rainbow!

Wednesday. The Righteous Protected. Ps. 91:1-6. How do you suppose the Psalmist came by such faith? Through many just such hard experiences as are mentioned here. If they are yours, may yours be a "triumphant faith."

Thursday. Obedience and Posperity. Deut. 30:6-10. "Rejoice over thee for good." When every system of ethics has said its last word, no better ground for righteous conduct will have been postulated than that by such conduct we make God himself to rejoice.

Friday. Love, the Motive of Obedience. John 14:21-26. "Labor and are heavy laden." When Jesus used those words he had in mind those who were trying to live the good life under the old dispensation. How he pitied them! Then he showed men an easier way, and a pleasanter—for love, true love, is never laborious or burdensome.

Saturday. Spiritual Blessings Promised. Ps. 24:1-5. And the greatest of them all is the presence of this King of Glory. That the promises may be fulfilled in your life, cry to your heart's doors, be ye lifted up!

Sunday. Learning Obedience. Heb. 5:1-9. By not being rebellious in the face of suffering, that is. It is a hard lesson, in any case. How wonderful that, as we learn it, the Saviour can feel with us, and from his own experience!

At the Threshold of the Lesson

The race had grown since Adam; and in two most important respects: it had come to a knowledge of the uniformity of nature, and of the necessity of law and order, in human life as well as in nature. The deluge—a great departure from the uniformity of nature—brought into strong relief its normal uniformity, and likewise gave men their first lesson in the recognition of a God who governs by fixed laws. They learned, too, from the flood, that wickedness must not be allowed to grow unchecked and attain dimensions which nothing short of a flood can cope with (Marcus Dods).

This is a lesson of hopefulness, a veritable rainbow lesson. God had given to man his laws of nature and society, only to have them violated. Precious life, the masterpiece of his creation, had been ruthlessly destroyed (Abel, Cain). Banishment, and curse. The deluge had washed away those antediluvian failures and sins—of Adam, Eve, Cain, and the men whose wickedness was so great that "it repented the Lord that he had made" them (6:6). Now a new beginning for the human race. The inauguration of this new, second, Noachian era is marked by a covenant.

The Lesson Before Us

I. The Covenant

The idea of the Covenant is one of the most prominent in the Old Testament—the word occurs more than two hundred times in its several books—and is a basic one in the Hebrew religion. It is a compact or agreement between two parties, confirmed or sealed with due formalities.

The ratification in the earliest times was usually by a mingling of the blood of the contracting parties. Later a sacrificial animal would be cut into two parts, between which parts the covenanters would walk (Gen. 15:10-17; Jer. 34:18). At a still later day a solemn oath, invoking the divine name, would be substituted for these acts (Gen. 26:28ff.; cf. Heb. 6:13ff.).

The idea of obligation, of reciprocal responsibilities, is always associated with the covenant of the Bible: "If you—then I." Even when God's covenants were looked upon primarily as pledges, or promises, by him, the obedience of man is assumed as a condition. Man may not expect God to fulfil his promises if he on his part is recreant.

In covenants between men and men, moreover, God was reckoned to be a third party to the agreement. The covenant of the Bible, again, was supposed to bring the engaging parties into closer relationship. It bound not only the individuals participating, but also their descendants.

II. The Noachian Covenant

It should not be considered apart from the patriarch's sacrifice (8:20-22). He renders God an acceptable devotion, in which, doubtless, he expressed thanksgiving for the deliverance of himself and his family.

God now says to him: You go on in that spirit; and you fulfil the destiny to which I have assigned you here upon the earth; and respect this divine thing, life (9:4); and I for my part pledge my everlasting care; you shall be able to stand against the wild animals; your fellow men shall be taught to hold your life as sacred; those beasts shall be available for your sustenance (9:3); and the seasons shall take their course, "while the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night," without another such cataclysm as this (8:22).

It is, in short, a definite divine promise of everlasting divine watchcare, and provision for man's well-being. And it is made to all God's creation. This was one of the most significant moments in human history, and this is one of the greatest words of revelation. It should remove apprehension from the human heart; for the man who accepts this pledge can face life undauntedly and the unknown with a cheer (cf. Isa. 54:10).

III. The Sign

Spiritual adherence is always made easier if it is tied up to something visible, as a sign, or reminder. For example: baptism, the cross, a nation's flag. The three great divine covenants of the Old Testament, the one here, the Abrahamic (sign: circumcision) and the Sinaitic (signs: blood, tabernacle, laws) were each furnished with such a sign. The prophet speaks of a new covenant that was to supercede all others (Jer. 31:31). This new covenant, not of the letter but of the spirit, introduced by Christ and in his blood, is set forth in the second part of the Bible, which might properly be called The New Covenant.

Because this was peculiarly God's covenant, how appropriate that its sign should be taken from the heavens! A common, but remarkably beautiful natural phenomena is chosen, one of God's works that has always and among all peoples given great delight, to young and old. The man who will not look out for rainbows is esthetically hopeless!

In Palestine the most of the rainfall is in the form of showers, that are quickly succeeded by sunshine; hence rainbows are frequent and brilliant. Double rainbows and lunar rainbows are often seen. The value of the rainbow as a symbol, following this Genesis incident, has always been recognized. Ezekiel likens God's glory to it (Ezek. 1:28), and the Revelator encircles with a rainbow the throne set in heaven (Rev. 4:3). As the lightning is represented to be God's arrows (Ps. 7:12, 13), so the rainbow is the bow with which he shoots them (Lam. 2:4; 3:12). According to this poetic Old Testament conception when God's anger had passed he hung up his bow in the clouds.

IV. The Colors of the Rainbow

Violet, indigo, blue, green, yellow, orange, red—they are the alphabet of art; or they are God's colorbox. Emerson questions:

Wilt thou open the heart to know
What rainbows teach, and sunsets show?

But the rainbow has always had its lessons, for thoughtful people. In the Norse Edda the rainbow is the Asen bridge that joins heaven and earth. For us Christians it means the sunshine of God's love and mercy breaking through the storm of life, just as the mist and dripping dampness were irradiated by the cheering sunrays over Ararat. Or it is the rough cross of Jesus' suffering reflecting the streaming radiance of the divine love. Hard it is to have one's life pelted and torn by its trying experiences; but God can weave those same experiences into a spectrum of beauty and happiness. And a rainbow never was without the water-drops that apart from sunshine might build themselves into another flood.

A great philosopher has called the circle the one perfect figure. Giotto drew one when they asked him for a masterpiece. Hence it is a symbol of eternity. The rainbow is an arc of a circle. It is accordingly prophetic. In it God is saying, There is more beyond. Seek it! Pots of gold are buried there in that out-of-sight other half.

Practical Questions for Class Discussion

¶ What had happened to the image of God? (1:26, 27.) Had it been destroyed, or only disfigured? Does Christ completely restore it?

¶ How would you explain the statement that the covenant applied also to the dumb animals?

¶ Consider and illustrate your own church covenant in the light of what

has been said about Old Testament covenants.

¶ What would be the difference between bargaining with God and making a covenant with him?

¶ Is it right to compare such a catastrophe as the Lisbon or the San Francisco earthquake to the deluge?

¶ Is the deluge thinkable under the Christian dispensation?

¶ Are sin, righteousness, divine justice, and divine retribution any different under Christ than they were under the law?

¶ Can we think of God's being compelled sometimes to take extreme measures (the deluge)? Was that the case in his sacrifice of the cross?

¶ Have you ever tried to drive away children's fear of the thunder and lightning by talking to them meanwhile about the rainbow?

Notes and Comments

God's word in verse 6 is commonly taken to be a scriptural warrant for capital punishment. Dean Alford comments: "This should be thought of by those well-meaning, but shallow, persons who seek to abolish the punishment of death in Christian states."

Jeremy Taylor thought of Christ as a rainbow "which God set up in the clouds as a sacrament to confirm a promise and establish a grace. He was made half of the glories of light and half of the moisture of a cloud."

Mrs. Hale, in one of her poems, refers to the rainbow as "a smile of God."

I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.
—*George Matheson.*

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

The Obedience of Noah

Obedience is important. Obviously. Analyzed carefully, it proves to be one of the trappings of religion rather than religion itself. The "pure religion and undefiled" of James is, in the Greek, *threskia,* which means outward religious ceremony. Service is properly the natural and spontaneous expression of an inner urge. "If ye love me, ye will keep my commandments."

Recalling in a hazy way something of the teaching of our beloved President Augustus H. Strong about this, I turned to the copy of his *Systematic Theology* that I used in the seminary classroom many years ago. With him "obey" was not the imperative of religion. This is the way he argued: that religion is only a kind of knowing, or the feeling of dependency, or moral action, these are false conceptions. "Religion in its essential idea is a life in God; or, in other words, a life lived in recognition of God, in communion with God, and under control of the indwelling Spirit of God." I do not remember how I reacted thirty-five years ago to his teaching (I knew far more theology then than I do now!), but his words strike home to my conception of religion today.

Obedience should be an expression of "the magnificent spontaneity of life," to borrow a phrase of Will Durant's. That phrase, by the way, is used by the philosopher in discussing biology. He states that biology is static because it is dealing with specimens preserved in alcohol, and "with butterflies not on the wing, but on the pin." Durant thinks that biology needs to "come out of the laboratory into the world." Christianity is not mechanistic. It is spirit.

Religion cannot be expressed in a formula. The world has been trying for many years to can it and label it. Dear old Doctor Strong used to say that just as there is more to love than can be put into a love-letter, so there is more to religion than can be put into a system of theology. It would be too bad for us humans if that last statement were not true.

As important as acts of obedience are, there is more to union with the living Christ than the outward acts of conformity and obedience. I cite the case of the attractive young ruler who seemed to be in a position to say, "All these have I kept from my youth up." After the interview in which he gave those words to posterity, "he went away sorrowful."

The Colgate-Rochester Divinity School has issued its November *Bulletin,* wholly devoted to addresses delivered in connection with the dedication of the Samuel Colgate Memorial Chapel, September 20-October 9, 1937. Many inspiring words are printed in that *Bulletin.* I quote from Frank Otis Erb, "The Symbolism of the New Chapel":

"A church building symbolizes religion. The more one knows of the ideals which are held and the type of religion practised in a particular church the more the building itself seems to gather up those values. This chapel of ours is to stand primarily for the worship aspect of our religion. It is not worship divorced from profound thought and research, for wherever one turns his eyes he will meet a symbolic suggestion of the intellectual phase of Christianity. Nor is it separated from service, for the service note is struck repeatedly. Even less is it apart from fellowship, the fellowship of a brotherhood in Christ. Nevertheless, this chapel stands essentially as a trysting-place of the soul with God, and is itself a sign and symbol of that communion."

We Christians in this busy, reckless nervous world need a trysting-place of the soul with God. Are we calling Christ our Lord? Yes? Then let us do the things he says. Logic and consistency unite with love to demonstrate that communion with the living God will be followed by and permeated with obedience. Noah was righteous, God remembered him, blessed him. He was saved and his house.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

The Obedience of Noah

Some sections of our country boast a recorded history of four hundred years—and think that is a long time. The traveller in England or on the Continent is often shown historic objects and shrines dating back some twelve hundred year or more. If we add these two together we have about the number of years that have passed since the event we studied two weeks ago. Lots of things *can* happen in sixteen hundred years. Lots of things *had* happened in those sixteen hundred years. The sins of two people had come through multiplication to be the sins of many people. Adam and Eve had sown the wind; their descendants were now reaping the whirlwind.

Sometimes we find situations in life when we say events have come to such a pass that *people* can no longer tolerate them. Here we have a social condition so bad that *God* could not tolerate it.

1. *Noah had a good inheritance.* Society people pay a great deal of attention to the names in the social register. In the fifth chapter of Genesis is written God's social register, of his aristocracy. True, they are not all perfect men, but they did contribute something to their generations. Noah's great-grandfather was Enoch, of whom it is said, "he walked with God three hundred years." Surely a man with the length of religious experience ought to pass down to his children something worth while.

2. *Standing for God, regardless of what the neighbors say.* It is not easy to be laughed at by people who live on the same street, or go to the same church or belong to the same club. It is not hard to believe that Noah and his family endured all sorts of ridicule while he was making the ark. People are like that.

When one starts definitely to obey God he can expect opposition and ridicule. Sometimes it even comes from within the family. "A young Italian convert decided to dedicate his life to missionary work. During the past six years he has been a faithful Christian. At home his life at first was made very difficult by the unbelief and hostility

s parents. At one time his father anted to throw the Bible into the rnace."[1] But in spite of opposition oah did something with his faith in od. *We* are afraid to trust God and) ahead.

3. When a person is obedient to God e does not live and work alone. *He is mself plus God.* Dr. Helen Hunt, of angoon, Burma, tells the story of a udson College girl who was taken ill ist before her graduation. She could ot finish her course and had to disap- oint the teachers who had such high opes of this promising young student. fter a period of rest in a high, dry cli- ate, the girl went to teaching. Even ith the handicap of delicate health she as able to pay her debt to Judson ollege for tuition. She also sent two sters and a brother to college. She is reatly trusted by the educational di- ctor of the district where she teaches. n her school are children speaking ten nguages. She is herself plus God. he is doing things.

4. *The rainbow of promise.* "To be not to be" was the problem debated y one of old. "To obey or not to bey" was the problem which Noah ced.

I suppose there were rainbows be- re Noah's time. Sunshine and show- rs just can't help making rainbows. ut rainbows meant something more fter the flood than they ever had. fter that every rainbow stood for mething very real to Noah and his mily. It was a reminder of God's romise. "Chasing rainbows" may be very fruitless pastime, but "believing inbows" may change the direction of life.

Older women who have accumulated a t of things often wish they could start ver again. Noah's family had the nance of beginning again with a fresh ew world, that had been washed clean f sin—except what was in the hearts of e men and women who made up that ousehold. True, it did not stay clean, ut in spite of the many falls and sins man God has been true to his romise. The rainbow of the covenant still with us.

5. *Obedience is a sign of adulthood.* hildren, especially early teen-age boys nd girls, do not like to obey. A prison- arden reports that the first thing needed criminals on coming to the peniten- ary is to learn how to obey. Most of em are there, very likely, because they ere not taught obedience when they ere younger. "Perfect obedience is per- ct freedom," both in civil and religious fe.

Men get to be known by certain char- cteristics. Abraham is always known a man of faith. Noah is known as man of obedience. Believing God and eying him meant loneness for Noah, ut it also meant great honor. Of all e people then living he was chosen as the best man to carry on in the world after it had been cleaned up. We expect children to obey their parents and teachers, even at times when they do not know the reason for obedience or the danger of disobedience. God likewise expects his children to obey, whether they can see the reason or not.

[1] *Book of Remembrance*, 1936.

The Lesson Illustrated

Susanna G. Fisher

Obedience

Thus did Noah, according to all that God commanded him (Gen. 6:22). "Suppose," says Mr. Spurgeon, "a soldier received orders from the commanding officer to keep guard at such and such a door. All of a sudden he thinks to himself, 'I am very fond of our commander, and I should like to do something for him.' He puts his musket against the wall, and starts out to find a shop where he can buy a bunch of flowers. He is away from his post all the while, of course, and when he comes back, he is discovered to have been away from the post of duty. He says, 'Here is the bunch of flowers I went to get.' But I hear the officer say, 'To obey is better than that; we cannot allow you—military discipline would not permit it—to run off at every whim and wish of yours and neglect your duty, for who knows what mischief might ensue?' The man, however much you might admire what he was doing, would certainly be made to learn by military law that 'To obey is better than sacrifice.' It is a holier and better thing to do one's duty than to make duties for oneself and then set about them."

Our Father Cares

While the earth remaineth, seedtime and harvest . . . shall not cease (Gen. 8:22). "I remember many years ago a little boy on a trundle-bed, having just retired for the night. Before going to sleep, he turned in the direction of the large bed on which his father lay, and said, 'Father, are you there?' and he answered, 'Yes, my son.' I remember that that boy turned over and went to sleep without a thought of harm. Tonight that little boy is an old man of seventy, and every night before going to sleep he looks up into the face of his heavenly Father, and says, 'Father, are you there?' and the answer comes back, 'Yes, my son'; and then he asks in childish faith, 'Will you take care of me tonight?' and the answer comes back, clear and strong, 'Yes, my son.' Whom need we fear, if God our Father be with us?"

A Changed Life

Noah walked with God (Gen. 6:9).

There lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "Whom having not seen, I love." That was the secret of her beautiful life. She had been changed into the same image. —*Henry Drummond.*

Workers with Him

Thus did Noah; according to all that God commanded him, so did he (Gen. 6:22).

Every man is a joint architect with God to make his own future. God makes capacity, man makes character. You cannot dream yourself into a character, you must forge yourself one.—*J. G. Carter.*

What Makes a Great Life?

Noah was a just man and perfect in his generations (Gen. 6:9).

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them, as they come, from a great motive—for the glory of God, to win his smile of approval, and to do good to men.

It is harder to plod on in obscurity acting thus than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Home Influence

And he called his name Noah, saying, This same shall comfort us (Gen. 5:29).

Nobody else can so shape and direct the life of the rising generation as parents and others who are influential in home training and culture. It is of infinite importance that correct instruction should be given and the superlative of the superlatives is, of course, moral instruction. It is easier in future life to correct bad manners and incorrect speech than it is to reform a misshapen character and warped moral habits. Parents, therefore, should lay hold upon this central citadel in the culture of the men and women of tomorrow. The home is the biggest university in the world. The opportunities there are priceless. The impress is eternal.—*Kind Words.*

Order of Service

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Praise, My Soul, the King of Heaven"; "O Safe to the Rock"; "Still, Still with Thee."

RESPONSIVE READING. Parts of Psalm 91.

Superintendent. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

School. I will say of the Lord, He is my refuge and fortress: my God; in him will I trust.

Superintendent. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

School. He shall cover thee with his feathers, and under his wings shalt thou trust:

Superintendent. His truth shall be thy shield and buckler.

School. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Superintendent. Nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday.

School. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

Superintendent. There shall be no evil befall thee, neither shall any plague come nigh thy dwelling.

School. For he shall give his angels charge over thee, to keep thee in all thy ways.

Superintendent. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

School. Because he hath set his love upon me, therefore will I deliver him:

Superintendent. I will be with him in trouble; I will deliver him, and honor him.

School. With long life will I satisfy him, and show him my salvation.

HYMN. Suggested: "True-Hearted, Whole-Hearted, Faithful and Loyal"; "I Gave My Life for Thee"; "Dare to Be Brave, Dare to Be True"; "I Will Sing the Wondrous Story."

SCRIPTURE READING. Suggested: Psalm 84; or Hebrews 9: 11-28; or John 4: 13-26.

SPECIAL EXERCISES, such as Birthday Offering, Missionary, Evangelistic, or Temperance Talk.

HYMN. Suggested: "Dare to Be a Daniel, Dare to Stand Alone"; "Christian, Dost Thou See Them?"; "The Church's One Foundation."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

REPORTS OF SECRETARY (AND TREASURER).

HYMN. Suggested: "Marching with the Heroes"; "God of Our Fathers, Known of Old"; "Give of Your Best to the Master."

BENEDICTION. Mizpah, or Numbers 6: 24-26 (in unison).

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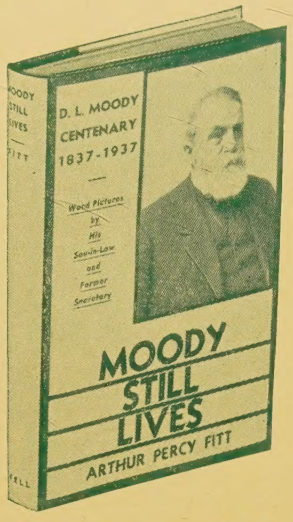

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